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C O N T E N T S O F V O L . I I I .

HEAVENS GLORY, SEEKE IT, &C., 1628,	141 leaves.
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LONDON, printed for Michael Sparke. A. 1628.



To the Reader.



*HE present carelesse
security of all men in
generall, is like vnto
our first Parents neg-
lect of Gods sacred command-
ment in Paradice, when the sedu-
cing Serpent no sooner perswaded
euill, but it was instantly put in
practise: You shall dye (said God)
was heard, but you shall not dye
(said the Diuell) was beleeuued.
Our eares are daily acquainted
with the threatnings of Gods de-
nounced*

A 3

nounced

To the Reader.

nounced against sinners, and yet
that finne, that broad way-path
and highway to hell, is attempted
with a delectation and pleasure, so
craftie and subtil are the baits
and lures of the deceiuer, and so
void of spirituall wisedome is the
soule-murdering sinner. But if
due consideration were had of the
wages of finne, and the reward of
vnrighteousnesse, and to what
bitternesse it will turne in the
end, it would make vs lesse bold
to finne, and more fearefull to of-
fend, if we would take into our
company for a daily confort, the
pale memory of death, and where-
to he summoneth vs after this life.
Death it selfe is very fearefull,
but much more terrible, in regard
of the iudgement it warneth vs
vnto

To the Reader.

vnto. Imagine to see a sinner
lye on his departing bed, burde-
ned and tyred with the grieuous
and heauie load of all his former
trespasses, goared with the sting
and pricke of a festered consci-
ence, feeling the crampe of death
wresting at his heart strings,
ready to make the ruthfull di-
uorce betweene soule and body,
panting for breath, and swim-
ming in a cold and fatall sweat,
wearied with strugling against
the deadly pangs: Oh how much
would he giue for an houre of re-
pentance! at what rate would he
value a daies contrition! Then
worlds would be worthlesse, in
respect of a little respite, a short
truce would seeme more precious
than the treasures of Empires,

A 4 nothing

To the Reader.

nothing would be so much esteemed as a moment of time, which now by moneths and yeeres is lauishly spent.

How inconsolable were his case, his friends being fled, his fences frighted, his thoughts amazed, his memorie decaied, his whole minde agast, and no part able to performe that it shold, but onely his guiltie conscience pestered with sinne, continually vpbraiding him with bitter accusations? what would hee thinke then (stripped out of this mortall weed, and turned both out of the seruice and house roome of this world) hee must passe before a most seuere Iudge, carrying in his owne conscience his enditement written, and a perfect

To the Reader.

perfect register of all his misdeeds: when hee should see the Judge prepared to passe the sentence against him, and the same to be his Vmpire, whom by so many offences he hath made his enemie: When not onely the deuils, but euен the Angels, should plead against him, and himselfe maugre his will, bee his owne sharpest appeacher: What were to be done in these dreadfull exigents?

When hee saw that gastly dungeon and huge gulfe of hell, breaking out with fearefull flames, the weeping, houling, and gnashing of teeth, the rage of all those hellish monsters, the horrour of the place, the rigour of the paine, the terrorre of the

A 5 company,

To the Reader.

company, and the eternitie of all those punishments. Would you thinke them wise that would daily in so weighty matters, and idlye play away the time allotted them to prevent these intollerable calamities? Would you then account it secure, to nurse in your bosome so many vgly Serpents as sinnes are, or to foster in your soule so many malicious accusers, as mortall faults are?

Would you not then thinke one life too little to repent for so many iniquities, euerie one whereof, were enongh to cast you into those everlasting and unspeakable torments? Why then doe we not (at the leaft) devote that small remnant of these

To the Reader.

these our latter dayes, to the making an attonement with God, that our consciences may be free from this eternall danger? Who would relie the euerlasting affaires of the life to come, vpon the gliding, slipperineffe; and running streeame of our uncertaine life?

It is a preposterous pollicie (in any wise conceit) to fight against God till our weapons be blunted, our forces consumed, our limmes impotent, and our breath spent; and then when we fall for faintnesse, and haue fought our selues almost dead, to presume on his mercy. It were a strange peece of Art, and a very exorbitant course, while the Ship is sound, the Pylot well, the Marriners strong, the gale fauourable, and the Sea calme,
to

To the Reader.

*to lye idle at rode: and when the
Ship leakes, the Pylot were sicke,
the Marriners faint, the stormes
boysterous, and the Sea turmoyled
with surges, to launch forth for a
voyage into a farre Country: yet
such is the skill of our euening re-
penters, who though in the sound-
nesse of health, and in the perfect
use of reason, they cannot resolute
to weigh the ankers that withhold
them from God, neuerthelesse,
feed themselues with a strong per-
swasion, that when their sences are
astonied, their wits distracted,
their understanding dusked, and
both body and minde racked and
tormented with the throbs and
gripes of a mortall sicknesse, then
will they thinke of the weightiest
matters, and become Saints, when
they*

To the Reader.

they are scarce able to behauue
themselues like reasonable crea-
tures? being then presumed to
be leſſe then men: for how can he
that is assaulted with an unſetled
conscience, diſtrained with the
wringing fits of his dying flesh,
maimed in all his abilities, and
circled in with ſo many encom-
brances, be thought of due diſcre-
tion to diſpoſe of his chiefelie well,
which is his ſoule? No, no, they that
will loyter in ſeed time, and begin
then to ſowe when others begin to
reape: they that will riot out their
health, and caſt their accounts
when they can ſcarfely ſpeake:
they that will ſlumber out the day,
and enter their iourney when the
light doth faile them, let them
blame their owne folly, if they dye
in

To the Reader.

*in debt, and eternall beggerie, and
fall headlong into the lapse of end-
lesse perdition.*

*Great cause haue wee then to
haue an hourely watchfull care
ouer our soule, being so dangerous
assaulted and enuironed: most in-
stantly entreating the divine Ma-
iesty to be our assured defence, and
let vs passe the day in mourning,
the night in watching and wee-
ping, and our whole time in plain-
full lamenting, falling downe vp-
on the ground humbled in sack-
cloath and ashes, hauing lost the
garment of Christ, that hee may
receive what the persecuting ene-
my would haue spoyled, euery short
sigh will not be sufficient satisfa-
ction, nor every knocke a warrant
to get in. Many shall cry Lord,
Lord,*

To the Reader.

*Lord, and shall not be accepted:
the foolish Virgins did knocke, but
were not admitted: Iudas had
some sorrow, and yet died despe-
rate. Foreflow not (saith the holy
Ghost) to be conuerted vnto God,
and make not a daily lingering of
thy repaire unto him: for thou
shalt finde the suddennesse of his
wrath and reuenge not slacke to
destroy sinners. For which cause,
let no man soiourne long in sinfull
securitie, or post ouer his repen-
tance vntill feare enforce him to
it, but let vs frame our premises
as we would finde our conclusion,
endeauouring to liue as we are de-
sirous to dye: let vs not offer the
maine crop to the Diuell, and set
God to gleane the reproofe of his
haruest: let vs not gorge the Di-
uell*

To the Reader.

*uell with our fairest fruits, and
turne God to the filthy scraps of
his leauings: but let vs truely de-
dicate both soule and body to his
seruice, whose right they are, and
whose seruice they owe; that so in
the euening of our life we may re-
tire to a Christian rest, closing vp
the day of our life with a cleare
sunne-set, that leauing all dark-
nesse behinde vs, we may carry in
our consciences the light of grace:
and so escaping the horrour of an
eternall night, passe from a mor-
tall day, to an everlasting morrow,*

Thine in Christ Iesus,

Samuell Rowland.



S trike saile, poore soule,
in fins tempestuous tide,
That runst to ruine
and eternall wracke:
Thy course from heauen
is exceeding wide,
Hels gulfe thou ent'reft,
if grace guide not backe:
Sathan is Pilot
in this nauigation,
The Ocean, Vanity,
The Rocke, damnation.

*Warre with the Dragon,
and his whole alliance,
Renounce his league
intends thy vtter losse;*

Take

*Take in sinnes flag of truce,
set out defiance,
Display Chrsts ensigne
with the bloudy crosse:
Against a Faith prooфе
armed Christian Knight,
The hellish coward
dares not mannage fight.*

*Resist him then,
if thou wilt victor be,
For so he flies,
and is disanimate;
His fiery darts can haue
no force at thee,
The shielde of faith doth all
their points rebate:
He conquers none to
his infernall den,
But yeelding slaues,
that wage not fight like men.*

Those

*Those in the dungeon
of eternall darke,
He hath enthralled
euerlasting date,
Branded with Reprobations
cole-blacke marke,
Within the neuer-
opening ramd vp gate:
Where Diues rates one
drop of water more
Than any crowne
that euer Monarch wore.*

*Where furies haunt the hart-
torne wretch, despaire,
Where clamours cease not,
teeth are euer gnashing,
Where wrath and vengeance
sit in horrors chaire,
Where quenchlesse flames
of sulphur fire be flashing,
Where*

*Where damned soules
blaspheme God in despight,
Where vitter darknesse
stands remou'd from light.*

*Where plagues inuiron,
torments compasse round,
Where anguish rores
in neuer stinted sorrow,
Where woe, woe, woe,
is euery voices sound,
Where night eternall
neuer yeelds to morrow:
Where damned tortures
dreadfull shall perseuer,
So long as God is God,
so long is euer.*

Who

Heauens Glory.



*W*ho loues this life,
from loue his loue doth
And chusing droffe, (erre,
rich treasure doth denie,
Leauing the pearle,
Christis connsels to preferre,
With selling all we haue,
the same to buy:
O happy soule,
that doth disburse a summe,
To gaine a kingdome
in the life to come.

*Such trafficke may be
termed heauenly thrift,*

Such

Heauens Glory.

*Such venter hath no
hazard to diffwade
Immortall purchase,
with a mortall gift,
The greatest gaine
that euer Merchant made:
To get a crowne
where Saints and Angels sing,
For laying out
a base and earthly thing.*

*To taste the ioyes
no humane knowledge knowes,
To heare the tunes
of the cælestiall quires,
T'attaine heau'ns sweet
and mildest calme repose,
To see Gods face
the summe of good desires:
Which by his glorious Saints
is howerly eyde,*

Yet

Heauens Glory.

*Yet fight with seeing,
neuer satisfe.*

*God as he is,
fight beyond estimate,
VVhich Angel, tongues
are vntaught to discouer,
VVhose splendor doth
The heauens illustrate,
Vnto which fight
each fight becomes a lower:
VVhom all the glorious
court of heaven land,
VVith praises of
eternities applaud.*

*There where no teares are
to interpret griefes,
Nor any sighes, heart
dolours to expound,*

There

Heauens Glory.

*There where no treasure
is surpris'd by theeues,
Nor any voice that speakes
with sorrowes sound.
No vse of passions,
no distempered thought,
No spot of sinne,
no deed of error wrought.*

*The native home
of pilgrimage soules abode,
Rest's habitation,
ioyes true residence,
Jerusalem's new Citiie
built by God,
Form'd by the hands
of his owne excellency;
VVith gold-pau'd streets,
the wals of precious stone,
VVhere all sound praise
to him sits on the throne.*

Heauens



H E A V E N S

*Glory, Earths Va-
nitie, and Hels
Torments.*

Of the Glory of the blef-
sed Saints in Heauen.



O the end there might
want nothing to stirre
vp our mindes to ver-
tue, after the paines which Al-
mighty God threateneth to the
B wicked,

wicked, he doth also set before vs the reward of the good: which is, that glory and euerlasting life which the blessed Saints doe enjoy in heauen, whereby hee doth very mightily allure vs to the loue of the same. But what manner of thing this reward, and what this life is, there is no tongue, neither of Angels nor of men, that is sufficient to expresse it. Howbeit, that wee may haue some kinde of sauour and knowledge thereof, I intend here to rehearse euen word for word, what S. *Augustine* faith in one of his meditations, speaking of the life euerlasting (ensuing this transitorie time) and of the joyes of the blessed Saints in hea-

heauen. O life (faith he) prepared by Almighty God for his friends, a blessed life, a secure life, a quiet life, a beautifull life, a cleane life, a chaste life, a holy life; a life that knoweth on death, a life without sadness, without labour, without griefe, without trouble, without corruption, without feare, without variety, without alteration; a life replenished with all beautie and dignity; where there is neither enemy that can offend, nor delight that can annoy, where loue is perfect, and no feare at all, where the day is euerlasting, and the spirit of all is one; where Almighty God is seene face to face, who is the onely meate whereupon they feed

B 2 with

without loathfomenesse: it delighteth mee to consider thy brightnesse, and thy treasures doe reioyce my longing heart. The more I consider thee, the more I am striken in loue with thee. The great desire I haue of thee, doth wonderfully delight me, and no lesse pleasure is it to me, to keepe thee in my remembrance. O life most happy, O kingdome truely blessed, wherin there is no death nor end, neither yet succession of time, where the day continuing euermore without night, knoweth not any mutation; where the victorious conqueror beeing ioyned with those euerlasting quires of Angels; and hauing his head crowned with a garland

land of glory, singeth vnto Al
mighty God one of the songs
of *Syon*. Oh happy, yea, and
most happy should my soule be,
if when the race of this my pil-
grimage is ended, I might bee
worthy to see thy glory, thy
bleffedneffe, thy beautie, the
wals and gates of thy Citie, thy
streets, thy lodgings, thy noble
Citizens, and thine omnipotent
King in his most glorious Ma-
iestie. The stones of thy wals
are precious, thy gates are ador-
ned with bright pearles, thy
streets are of very fine excel-
lent gold, in which there ne-
uer faile perpetuall praifes; thy
houſes are paved with rich
ſtones, wrought throughout
with Zaphirs, and couered

B 3 about

aboue with massie gold, where no vncleane thing may enter, neither doth any abide there that is defiled. Faire and beautifull in thy delights art thou O *Jerusalem* our mother, none of those things are suffered in thee, that are suffered here. There is great diuersitie betweene thy things and the things that wee doe continually see in this life. In thee is neuer seene neither darkenesse nor night, neither yet any change of time. The light that shineth in thee, commeth neither of lampes, nor of Sunne or Moone, nor yet of bright glittering Starres, but God that proceedeth of God, and the light that commeth of light, is he that giueth clearenes

vn-

vnto thee. Euen the very King of Kings himselfe keepeth continuall residence in the middest of thee, compassed about with his officers and seruants. There doe the Angels in their orders and quires sing a most sweete & melodious harmonie. There is celebrated a perpetuall solemnite and feast with every one of them that cometh thither, after his departure out of this pilgrimage. There be the orders of Prophets; there is the famous company of the Apostles; there is the inuincible army of Martyrs; there is the most reuerent assembly of confessors; there are the true and perfect religi-
ous perfons; there are the holy Virgines, which haue ouer-

B 4 come

come both the pleasures of the world, and the frailtie of their owne nature; there are the young men and young women, more ancient in vertue than in yeares; there are the sheepe and little lambes that haue escaped from the wolues, and from the deceitfull snares of this life, and therefore doe now keepe a perpetuall feast, each one in his place, all alike in ioy, though different in degree. There Charitie raigneth in her full perfection, for vnto them God is all in all, whom they behold without end, in whose loue they be all continually inflamed, whom they doe alwayes loue, and in louing doe praise, and in praising, doe loue, and all their

their exercises consist in praifes,
without wearineſſe, and without
trauell. O happie were I,
yea, and very happy indeed, if
at what time I ſhall bee loofed
out of the paſon of this wret-
ched body, I might be thought
worthy to heare thoſe ſongs of
that heauenly melodie, ſung in
the praife of the euerlaſting
King, by all the Citizens of
that fo noble Citie. Happie
were I, and very happie, if I
might obtaine a roome among
the Chaplaines of that Chap-
pell, and wait for my turne
also to ſing my *Halleluia*.
If I might bee neare to my
King, my God, my Lord,
and fee him in his glory, euuen
as hee hath promised mee,

B 5 when

when he said: O Father, this is my last determinate will, that all those that thou haft giuen vnto me, may me with me, and see the glory which I had with thee before the world was created. Hetherto are the words of S. *Augustine*. Now tell mee (Christian brother) what a day of glorious shine shall that bee vnto thee (if thou lead thy life in Gods feare) when after the course of this pilgrimage, thou shalt passe from death to immortality; and in that passage, when others shall beginne to feare, thou shalt beginne to rejoyce, and lift vp thy head, because the day of thy deliuernace is at hand. Come forth a little (saith S. *Jerome* vnto the Virgin)

gine *Eustochia*) out of the prison
of this body, and when thou
art before the gate of this Ta-
bernacle, set before thy eyes the
reward that thou hopest to
haue for thy present labours.
Tell me, what a day shall that
bee, when our Lord himselfe
with all his Saints, shall come
and meete thee in the way, say-
ing vnto thee: *Arise and make
hast O my beloved, my delight, and
my Turtle done, for now the Win-
ter is past, and the tempestuous
waters are ceased, the flowers doe
beginne to appeare in our land.*
Cant. 2. How great ioy shall thy
soule then receiuie; when it shall
be at that time presented before
the Throne of the most blessed
Trinity, by the hands of the ho-
ly

ly Angels, and when shall bee declared thy good workes, and what crosses, tribulations, and iniuries thou haft suffered for Gods sake. *Act 9. S. Luke* wri-
teth, That when holy *Tabitha*, the great almes giuer, was dead, all the widdowes and poore folke came about the Apostle *S. Peter*, shewing vnto him the garments which shee had giuen them: wherewith the Apostle being moued, made his prayer vnto Almighty God for that so mercifull a woman, and by his prayers he raifed her againe to life. Now what a gladnesse will it be to thy soule, when in the middest of those blessed spirits thou shalt be placed, with remembrance of thy almes deeds,

deeds, thy prayers and fastings,
the innocency of thy life, thy
suffering of wrongs and iniu-
ries, thy patience in afflictions,
thy temperance in diet, with all
other vertues and good workes
that thou hast done in all thy
life. O how great ioy shalt
thou receiue at that time for all
the good deeds that thou hast
wrought; how clearely then
shalt thou vnderstand the value
and the excellencie of vertue.
There the obedient man shall
talke of victories; there vertue
shall receiue her reward, and
the good honoured according
to their merite. Moreouer,
what a pleasure will it bee
vnto thee, when thou shalt
see thy selfe to bee in that
sure

sure hauen, and shalt looke back vpon the course of thy nauigation which thou hast failed here in this life: when thou shalt remember the tempests wherein thou hast beene tossed, the straits through which thou hast passed, and the dangers of theeues and pyrats, from whom thou hast escaped. There is the place where they shall sing the song of the Prophet, which saith,
Had it not beeene that our Lord had beeene mine helper, it could not be but my soule had gone into hell. Especially, when from thence thou shalt behold so many sins as are committed every houre in the world, so many soules as doe descend euery day into hell, and how it hath pleased

sed Almighty God, that among such a multitude of damned persons, thou shouldest be of the number of his elect, and one of those to whom he would grant such exceeding great felicity and glory. Besides all this, what a goodly sight will it bee to see those seats filled vp, and the Cittie bulded, and the wals of that noble *Jerusalem* repaired again? With what chearefull embracings shall the whole court of heauen entertaine them, beholding them when the come loaden with the spoiles of their vanquished enemies? There shall those valiant men and women enter with triumph, which haue together with the world conquered the weakenesse of their

their owne fraile nature. There shall they enter which haue suffered martyrdome for Christs sake, with double triumph ouer the fl sh and the world, adorned with all coelestiall glory. There shall also daily enter many young men and children, which haue vanquished the tenderesse of their young yeares with discretion and vertue. Oh, how sweet and fauorie shall the fruit of vertue then be, although for a time before her roots seemed very bitter: sweete is the cold euening after the hote funnie day; sweete is the fountaine to the weary thirstie traualier; sweet is rest and sleepe to the tired seruant: but much more sweet is it to the Saints in hea-

heauen to enjoy peace after warre, security after peril, eter-nall rest after their paines, and trauels: for then are the warres at an end, then need they no more to goe all armed, both on the right side and on the left. The children of *Israel* went forth armed towards the land of Promise, but after that the land was conquered, they laid downe their speares, and cast away their armour, and forgetting all feare and turmoile of warre, each one vnder the shad-dow of his pavillion & harbour enjoyed the fruit of their sweet peace. Now may the watching Prophet come downe from his standing, that did watch and fix his feete vpon the place of the Sen-

Sentinell: There is no more feare of inuasion by the terrible armies of the bloody enemies: there is no place for the subtilt crafts of the lurking viper: there cannot ariue the deadly fift of the venomous Baseliske, nor yet shall the hissing of the ancient Serpent be heard there; but onely the soft breathing ayre of the holy Ghost, wherein is beholden the glory of Almighty God. This is the region of all peace, the place of security, situated aboue all the Elements, whether the cloudes and stor mie winds of the darke ayre cannot come. O what glorious things haue beene spoken of thee, O Citie of God. Blessed are they (saith holy *Tobias*) that loue

loue thee, and enjoy thy peace.
O my foule praise our Lord, for
he hath deliuered *Jerusalem* his
Citie from all her troubles.
Happy shall I be, if the remnant
of my posterity might come to
see the clearenesse of *Jerusalem*:
her gates shall be wrought with
Zaphirs and Emeraulds, and all
the circuit of her wals shall bee
built with precious stones, her
streets shall bee paued with
white and polished marble, and
in all parts of her territories shal
bee fung *Halleluia*. O ioyfull
countrey! O sweete glory! O
blessed companie! who shall
be those so fortunate and happy
that are elected for thee? It see-
meth a presumption to desire
thee, and yet I will not liue
with-

without the desire of thee. O ye sonnes of *Adam*, a race of men, miserably blinded and deceiued. O ye scattered sheepe, wandring out of your right way, if this be your sheep-coat, whether goe you backeward? What meane you? Why suffer you such an excellent benefit to be wilfully lost for not taking so little paines? What wise man would not desire, that all labour & paine of the world were imposeth vnto him? that all sorrowes, afflictions, and diseases were euen poured vpon him as thicke as haile; that persecutions, tribulations, and griefes, with one to molest him, another to disquiet him, yea, that all creatures in the world did

did conspire against him, being scorned and made a laughing stocke of all men; and that his whole life were conuerted into weepings and lamentations; so that in the next life hee might finde repose in the heauenly harbor of eternall consolation, and bee thought meet to haue a place among that blessed people, which are adorned and beautified with such inestimable glory. And thou, O foolish louer of this miserable world, go thy way, seek as long as thou wilt for honors & promotions, build sumptuous houses & pallaces, purchase lands & possessions, inlarge thy territories & dominions, yea, cōmand if thou wilt the whole world,
yet

yet shalt thou neuer bee so great
as the least of all the seruants of
Almighty God, who shall receiue
that treasure which this
world cannot giue, and shall en-
joy that felicity, which shall
endure for euermore, when
thou with thy pompe and ri-
ches, shall beare the rich glut-
ton company, whose buriall is
in the deepe vault of hell: but
the devout spirituall man shall
bee carried by the holy Angels
with poore *Lazarus* into *Abra-
hams* bosome, a place of perpe-
tuall rest, ioy, sollace, and eter-
nall happinesse.

Of



Of the benefits which
our Lord promiseth to
giue in this present life,
to such as live a iust
and godly life.

Peradventure thou wilt now say, that all these things before rehearsed, be rewards & punishments onely for the life to come: and that thou desirest to see something in this present life, because our minds are wont to be moued very much with the sight of things present. To satisfie thee

thee herein, I will also explaine vnto thee what may answere thy desire. For although our Lord do referue the best wine, and the delicate dishes of most delight, vntill the end of the banquet, yet he suffereth not his friends to bee vtterly destitute of meate and drinke in this tedious voyage: for hee knoweth very well, that they could not otherwise hold out in their iourney. And therefore when he said vnto *Abraham*, Feare not *Abraham*, for I am thy defender, and thy reward shall be exceeding great: By thefe words he promised two things, the one for the time present, that was, to bee his safegard and defence in all such things as may

may happen in this life; and the other for the time to come, and that is, the reward of glory which is referued for the next life. But how great the first promise is, and how many kinds of benefits and fauours are therein included, no man is able to vnderstand, but onely he, that hath with great diligence read the holy Scriptures, wherein no one thing is more often repeated and set forth, than the greatnessse of the fauours, benefits, and priuiledges, which Almighty God promifeth vnto his friends in this life. Hearken what *Salomon* faith in the third chapter of his Prouerbs, as touching this matter. *Blessed is that man that findeth wisdome,*

C for

for it is better to haue it, than all the treasures of Siluer and Gold, be they never so excellent and pre- cious: and it is more worth than all the riches of the world, and whatsoeuer mans heart is able to desire, is not comparable vnto it. The length of daies are at her right hand, and riches and glo- rie at her left. Her waies be pleasant, and all her passages be quiet; She is a tree of life to all those that haue obtained her; and hee that shall haue her in continuall pos- session, shall be blessed. Keepe therefore (O my sonne) the lawes of Almichtie God, and his coun- sell, for they shall be as life to thy soule, and sweetnesse to thy taste. Then shalt thou walke safely in thy waies, and thy feet shall not finde

finde any stumbling blockes. If thou sleep, thou shalt have no cause to feare: and if thou take thy rest, thy sleepe shall be quiet. This is the sweetnesse and quietnesse of the way of the godly, but the wayes of the wicked are farre different, as the holy Scripture doth declare vnto vs. The paths and wayes of the wicked (faith *Ecclesiasticus*) are full of brambles, and at the end of their iourney are prepared for them, hell, darknesse, and pains. Doeſt thou thinke it then a good exchange, to forsake the wayes of Almighty God, for the waies of the world, ſith there is ſo great difference betweene the one and the other, not onely in the end of the way, but also

C 2 in

in all the steps of the same? What madnesse can be greater, than to choose one torment, to gaine another by; rather than with one rest to gaine another rest? And that thou maist more clearely perceiue the excellency of this rest, and what a number of benefits are presently incident thereunto, I beseech thee harken attentiuely euen what Almighty God himselfe hath promised by his Prophet *Esay*, to the obseruers of his law, in a manner with these words, as diuers interpreters doe expound them. When thou shalt doe (faith hee) such and such things, which I haue commanded thee to doe, there shall forthwith appeare vnto thee the

the dawning of the cleare day
(that is, the sonne of iustice)
which shall driue away all the
darkenesse of thy errours and
miferies, and then shalt thou
begin to enjoy true and perfitt
saluation. Now these are the
benefits which Almighty God
hath promised to his seruants.
And albeit some of them be
for the time to come, yet are
some of them to be presently
receiued in this life: as, that new
light and shining from heauen;
that safety and abundance of
all good things; that assured
confidence and trust in the al-
mighty God; that diuine assis-
tance in all our Prayers and Pe-
titions made vnto him; that
peace and tranquility of consci-
ence;

C 3 ence;

ence; that protection and prouidence of Almighty God. All these are the gracious gifts and fauours which Almighty God hath promised to his seruants in this life. They are all the works of his mercy, effects of his grace, testimonies of his loue, and blessings, which he of his fatherly prouidence extendeth.

To be short, all these benefits doe the godly inioy both in this present life, and in the life to come: and of all these are the vngodly deprived, both in the one life, and in the other. Whereby thou maist easily perceiue, what difference there is betweene the one sort and the other, seeing the one is so rich in graces, and the other so poore

poore and needy: For if thou ponder well Gods promised blessings, and consider the state and condition of the good and the wicked, thou shalt find, that the one sort is highly in the fauour of Almighty God, and the other deepeley in his displeasure: the one be his friends, and the other his enemies: the one be in light, and the other in darkenesse: the one doe enjoy the company of Angels, and the other the filthy pleasures and delights of Swine: the one are truely free, and Lords ouer themselves, and the other are become bondslaves vnto Sathan, and vnto their owne lusts and appetites. The one are ioyfull

C 4

full with the witnesse of a good conscience, and the other (except they bee vtterly blinded) are continually bitten with the worme of conscience, euermore gnawing on them: the one in tribulation, stand stedfastly in their proper place; and the other, like light chaffe, are carried vp and downe with euery blast of winde: the one stand secure and firme with the anker of hope, and the other are vnstable, & evermore yeeling vnto the assaults of fortune: the prayers of the one are acceptable & liking vnto God, and the praiers of the other are abhorred and accursed: the death of the one is quiet, peaceable, and precious in the sight
of

of God, and the death of the other, is vnquiet, painefull, and troubled with a thousand frights and terrors: To conclude, the one liue like children vnder the protection and defence of Almighty God, and sleepe sweetly vnder the shad-dow of his pastorall prouidence; and the other being ex-cluded from this kinde of pro-vidence, wander abroad as strai-ed sheepe, without their sheep-heard and Master, lying wide open to all the perils, dangers, and assaults of the world. See-ing then, that a vertuous life is accompanied with all these benefits, what is the cause that should withdraw thee, and perswade thee not to

C 5 em-

embrace such a precious treasure? what art thou able to alledge for excuse of thy great negligence? To say that this is not true, it cannot be admitted, for so much as Gods word doth auouch the certaintie hereof. To say that these are but small benefits, thou canst not, for so much as they doe exceede all that mans heart can desire. To say that thou art an enemy vnto thy selfe, and that thou doest not desire these benefits, cannot be, considering that a man is euen naturally a friend to himselfe, & the will of man hath euer an eye to his owne benefit, which is the very obiect or mark that his desire shootheat at. To say that thou hast no vnderstanding,

ding, nor taste of these benefits, it wil not serue to discharge thine offence, forsomuch as thou haft the faith and beleefe there-of, though thou haft not the taste, for the taste is lost through sinne, but not the faith: and the faith is a witnesse more certaine, moresecure, and better to be trusted, than all other experiences and witnessses in the world. Why doest thou not then discredit all other witnessses with this one assured testimony? Why doest thou not rather giue credit vnto faith, than to thine owne opinion and iudgement? O that thou wouldest make a resolute determination, to submit thy selfe into the hands of Almighty God, and

and to put thy whole trust assuredly in him. How soone shouldest thou then see all these Prophesies fulfilled in thee: then shouldest thou see the excellency of these diuine treasures: then shouldest thou see how starke blinde the louers of this world are, that seeke not after this high treasure: then shouldest thou see vpon what good ground our Sauiour inviteth vs to this kinde of life, faying; *Come vnto me all yee that trauell, and are loaden, and I will refresh you; take my yoake vpon you, and you shall finde rest for your soules: for my yoake is sweet, and my burden is light.* Almightie God is no deceiuer, nor false promiser, neither yet is he a great

great boaster of such things as he promiseth. Why dost thou then shrinke backe? why dost thou refuse peace and true quietnesse? why dost thou refuse the gentle offers and sweet callings of thy Pastor? how darest thou despise and banish away vertue from thee, which hath such prerogatiues and priuledges as these be: and withall, confirmed and signed euен with the hand of Almighty God? The Queene of *Saba* heard far lesse things than these of *Salomon*, and yet she trauelled from the vttermost parts of the world, to try the truth of those things that she had heard. And why doest not thou then (hearing such notable, yea, and so certaine

taine news of vertue) aduenture
to take a little paines to try the
truth and sequell thereof? O
deare Christian brother, put
thy trust in Almighty God and
in his word, and commit thy
selfe most boldly without all
feare into his armes, and vnloose
from thy hands those trifling
knots that haue hitherto decei-
ued thee, and thou shalt finde,
that the merits of vertue doe
farre excell her fame: and that
all which is spoken in praise of
her, is nothing in comparison
of that which she is indeede.

That



That a man ought not to
deferre his *Repentance and Con-*
uerfion unto God, from day to day;
considering he hath so many debts
to discharge, by reason of the
offences committed in
his sinfull life al-
ready past.

Now then, if on the one
side there be so many
and so great respects,
that doe binde vs to change our
sinfull life; and on the other side,
we haue not any sufficient ex-
cuse why we should not make
this exchange. How long wilt
thou

thou tarry, vntill thou fully resolute to doe it? Turne thine eyes a little, and looke backe vpon thy life past, and consider, that at this present (of what age soeuer thou be) it is high time, or rather, the time well nigh past to begin to discharge some part of thy old debts. Consider, that thou which art a Christian regenerated in the water of holly Baptisme, which doest acknowledge Almighty God for thy father, and the Catholike Church for thy mother, whom she hath nourished with the milke of the Gospel, to wit, with the doctrine of the Apostles and Euangelists: consider (I say) that all this notwithstanding, thou hast liued euen as loofely

loosely & dissolutely, as if thou hadst beene a meere Infidell, that had neuer any knowledge of Almighty God. And if thou doe denie this, then tell mee what kinde of sin is there which thou haft not committed? What tree is there forbidden that thou haft not beholden with thine eyes? What greene meddow is there, in which thou haft not (at the least in desire) feasted thy letcherous lust? what thing hath beene set before thine eyes, that thou haft not wantonly desired? What appetite haft thou left vnexecuted, notwithstanding that thou didst beleue in Almighty God, and that thou wert a Christian? what wouldest thou haue done more,

more, if thou hadst not had any faith at all? If thou hadst not looked for any other life? If thou hadst not feared the dreadfull day of iudgement? What hath all thy former life beene, but a web of finnes, a sinke of vices, a way full of brambles and thornes, and a froward disobedience of God? with whom hast thou hitherto liued, but onely with thine appetite, with thy flesh, with thy pride, and with the goods and riches of this transitory world? These haue beene thy gods, these haue beene thine idols, whom thou hast serued, and whose lawes thou hast diligently obeyed. Make thine account with the Almighty God, with his lawes, and

and with his obedience, and peraduenture thou shalt finde, that thou haft esteemed him no more, than if he had beene a god of wood, or stome. For it is certaine, that there be many Christians, which beleeuing that there is a God, are induced to finne with such facilitie, as though they beleeued, that there were no God at all: and doe offend no whit the leffe, though they beleue that there is a God, then they would doe, if they beleuued there were none at all. What greater iniurie, what greater despight can bee done, than so to contemne his diuine maiestie? Finally, thou beleeuing all such things as Christs Church doth

doth beleue, hast notwithstanding so led thy life, as if thou wert perswaded, that the beleefe of Christians were the greatest fables or lies in the world. And if the multitude of thy sinnes past, and the faculty thou hast vsed in committing of them, doe not make thee afraid, why doest thou not feare at the least the Majestie and omnipotencie of him, against whom thou hast sinned? Lift vp thine eyes, and consider the infinit greatnessse and omnipotencie of the Lord, whom the powers of heauen no adore, before whose Maiestie the whole compasse of the wide world lyeth prostrate; in whose prefence, all things created, are no more than

than chaffe carried away with the winde. Consider also with thy selfe how vnseemely it is, that such a vile worme as thou art, should haue audacity so many times to offend and prouoke the wrath of so great a maiesty. Consider the wonderfull and most terrible feuerity of his iustice, and what horrible punishments he hath vised from time to time in the world against sinne; and that not onely vpon particular perlons, but also vpon Cities, Nations, Kingdomes and Prouinces, yea, vpon the vniuersall World: And not onely in earth, but also in heauen; and not onely vpon strangers sinners, but euen vpon his owne most innocent sonne, our fweet

sweet Sauiour Iefus Christ,
when he tooke vpon him to sa-
tisfie for the debt that we owed.
And if this feuerity was vsed
vpon greene and innocent
wood, and that for the finnes of
others; what then will he doe
vpon dry and withered wood,
and against thofe that are loden
with their owne finnes? Now,
what thing can bee thought
more vnreasonable, then that
such a fraile wretch as thou art,
should be fo faucie and malapert,
as to mocke with fo migh-
tie a Lord, whose hand is fo
heauie, that in cafe hee should
strike but one stroke vpon thee,
hee would at one blow driue
thee downe headlong into the
deepe bottomelesse pit of hell,
with-

without remedy. Consider likewise the great patience of this our mercifull Lord, who hath expected thy repentance so long, euen from the time that thou didst first offend him: and thinke, that if after so long patience and tarrying for thee, thou shalt still continue thy leaud and sinfull life, abusing thus his mercy, and prouoking him to further indignation and wrath, hee will then bend his bowe, and shake his fword, and raine downe vpon thee euen sharpe arrowes of euerlasting wrath and death. Consider also the profoundnesse of his deepe judgments, wherof we read, and see daily so great wonders. We see how *Salomon* himselfe, after his

his so great wisdome, and after those three thousand parables and most profound mysteries vttered by him, was forsaken by Almighty God, and suffered to fall down and adore Idols. We see how one of those seuen first Deacons of the Primitiue Church, which were full of the holy Ghost, became not onely an hereticke, but also an arch hereticke and a father of heresies. We see daily many starres fall downe from heauen vnto earth, with miserable fals, and to wallow themselues in the durt, and to eat the meat of swine, which fate before at Gods owne table, and were fed with the very bread of Angels. If then the iust and righteous

for

for some secret pride or negligence, or else for some ingratitude of theirs) be thus iustly forsaken of Almighty God, after they haue bestowed so many yeares in his seruice. What maiest thou looke for, that hast done in a manner nothing else in all thy life time, but onely heaped sinnes vpon sinnes, and hast thereby offended almighty God most grieuously?

Now, if thou hast liued after this sort, were it not reason that thou shouldst now at the length giue ouer, and cease heaping sinne vpon sinne, and debt vpon debt, and begin to pacifie the wrath of Almighty God, and to disburden thy sinfull soule? Were it not meet, that

D that

that time which thou hast hi-
thero giuen to the world, to
thy flesh, and to the Diuell,
should suffice? and that thou
shouldest bestow some little
time of that which remaineth,
to ferue him, who hath giuen
thee all that thou hast? Were it
not a point of wisedome, after
so long time, and so many great
iniuries, to feare the most ter-
rible iustice of Almighty God,
who the more patiently he suf-
fereth sinners, the more hee
doth afterwards punish them
with feueritie & iustice? Were
it not meet for thee to feare thy
long continuance so many
yeares in finne, and in the dif-
pleasure of Almighty God, pro-
curing thereby against thee such

a

a mighty aduersary as he is, and prouoking him of a mercifull louing father to become thy seuerre terrible iudge and enemy? Were ir not meet to feare, least that the force of euill custome may in continuance of time be turned into nature; and that thy long vicious vsuall manner of committing sinne, may make of a vice, a necessity, or little leffe? Why art thou not afraid, least by little and little thou maiest cast thy selfe downe head long into the deep pit of a reprobate fence, whereinto after that a man is once falne, hee neuer maketh account of any sinne, be it neuer so great.

The Patriarke *Jacob* said vnto *Laban* his father in law: These

D 2 foure-

foureteene yeares haue I serued thee, and looking to thine affaires, now it is time that I should looke to mine owne, and begin to attend vnto the affaires of mine owne houshold. Wherefore if thou hast likewise bestowed so many yeares in the seruice of this world, and of this fraile transitory life, were it not good reason, that thou shouldest now begin to make some prouision for the saluation of thy soule, and for the euerlasting life to come? There is nothing more short, nor more transitory then the life of man; and therefore prouiding so carefully as thou doest for all such things as be necessarie for this life, which is so short, why doest

doest thou not prouide likewise somewhat for the life that
is to come? which life
shall endure for
euer and
euer.

D 3 Earths



A Sigh.

HEnce lazie sleepe,
thou sonne of fullen night,
That with soft-breathing Spels
keeps sorrowes under
Thy charmes; cheares vp
the spirits with delight,
And laps the Sences
in Lethoxan slumber;
Packe and be gone:
for my sad soule knowes well,
Care best accordeth
with a gloomie Cell.

*And what more darke
then my sin-clouded Soule?
Where*

*Where yet the Sunne
of Sapience never shone;
But still in Errors
ugly caue did roule,
Where nought keepes concord
but discordant mone:
Leaue me I say,
and giue me leaue to tell,
That to my Soule,
my selfe ha's not done well.*

*Good man ! (if good
there liues one) Thou that art
So farre thrust
from the worlds imperious eyes ;
Helpe me to all
this penitentiall part :
I meane, No coyner
of new Niceties,
Nor wodden Worshipper :
Giue me him than*

D 4

That's

*That's a God-louing,
and good-living man,

To be my partner
in this Tragedie;
Whose scenes run bleeding
through the wounded Acts,
Heart-strucke by Sinne
and Satans fallacie,
And poysон'd by
my selfe-committed facts:
Send me thy prayers,
if not thy presence found,
To stop the Ore-face
of this streaming wound.*

*Steere me (sweet Sauour)
while I safe haue past
The stormie Euroclydons
of Despaire,*

Till

*Till happily I haue
arriu'd at laft,
To touch at Thee, my Soules
sole-sauing stayre:
Tow vp my fin-frought Soule,
funke downe below,
And long lien weltring
midſt the waues of wo.*

*New rig me vp,
left wallowing I orewelme;
Thy Mercy be my Main-mast;
And for Sayles
My Sighs; thy Truth, my tackling;
Faith, my Helme:
My ballast, Loue;
Hope, Anchor that ne're failes:
Then in Heau'ns hauen
calme Peace me arriue,
Where once enharbor'd,
I ſhall richly thriue.*

D 5 Woes

*Woes me! how long ha's
Pride besotted me?
Proposing to dim Reason
my good parts,
My nimble Wit,
my quicke proclivitie
To Apprehension;
and in high desarts
How many stood beneath me:
I (vaine foole)
Thus fob'd by Satans sleights,
ore-slipt my Soule:

Who in darke Error
downe embodied lies,
Blacke as the Star-leffe Night;
and hideously
Impuritie with rustie wings
crosse flies
Betwixt the Sunne of
Righteounessee and me;
Whilſt*

*Whil'st (Bat-like) beats my Soule
her leather sayles
Gainst the soft Ayre;
and rising, fals and failes.*

*Must I for each
unsyllabled close Thought
Render account?
O wit fi'lde Conference!
Cal'd in is thy protection then,
deare bought:
How was my brow
o'rehatcht with Impudence?
To let whole worlds of words
my cheekes vp-swell,
The least of whom
would ding me downe to Hell.

O wretched Impes
then of mans impious race!*

Who'l

*Who'l breath out Blasphemies
to make a Iest;
And call wit flashing
the sole punctuall grace
Of genuine knowledge:
But amongst the rest,
Iudge in what case
are those wit-hucksters in,
That hourelly practise
this soule sinking sinne?*

*O may my tongue
be euer riuettet
Fast to my roofe,
but when it speakes Gods praise:
May not one vocall sound
by breath be fed,
But when it carols out
celestiall Layes;
Let not one tone
through my tongues hatches flye,
But*

*But what beares with't
heau'ns glories harmonie.*

*Helpe (Lord of power) my
feeble-joynted praiers
To clamber th'azure Mountaines
throwne aboue me;
And keepe a seat for me there
mongst those haires,
Apportion'd out to such
as truely loue thee:
Admit them in thine eares
a resting roome,
Vntill to thee and them,
my soule shall come.*

*Meane while, moyft ey'd
Repentance here below
Shall, Inmate wise be
Tenant to my minde:*

For

*For Prayers, without true
Penitence, doe shew,
“Like meats vnseason'd,
or like Bils vnsign'd;
“Or corne on tops of
Cottages that growes,
“Which (vseleffe) no man
either reapes or sowes.*

*O how my Soule's surpriz'd
with shallow feares?
When, thinking to leane on
Lifes broken staffe;
And counting to mine age
large summes of yeares,
I heare the sweet
and sacred Psalmograph,
Compare Life to a Flowre,
a Puffe, a Span;
Who's Monarch now,
next minute's not a Man.*

Must

*Must I needs dye?
why surfet I on Pleasure?
Must I needs dye?
why swim I in Delight?
Must I needs dye?
why squint I after Treasure?
Must I needs dye?
why liue I not aright?
Must I needs dye?
why liue I then in sin?
Thrice better for me
I had neuer bin.*

*Fountaine of breathing Dust?
such grace me giue,
That I in life,
prepare in dust to lye;
Let me be dying still
whiles I doe liue;
That I may blisfull liue,
when I shall dye:*

For

*For in Christs Schoole
this Paradox learne I;
Who dies before he dies,
shall neuer die.*

*If I must die,
then after must begin
The life of Ioy or
Torment, without end;
The life of Torment
purchas'd is by sinne;
The life of Ioy, by life
that learnes t'amend:
Why shold I then prophane,
sweare, curse, lust, lie,
If I but thinke on this;
That I must die?*

*Why shold I quaffe
to more then Nature can?*

Sith

*Sith more drinke I gaine
more losse is mine:
For may I not be tearm'd
a bestiall man,
To drowne my Reason
in a cup of wine?
Yea tenfold worse:
Thus monster made at least:
God made me Man,
I make my selfe a Beast.*

*How swelt I with hard trauell
through the Dale
That leads to Prophanations
irkesome cell?
But freeze, by softly
pacing vp the skale,
Where burning zeale,
and her bright fysters dwell:
Thus sweat I in the shadow,
shake i' th shine,*

And

*And by free choice,
from good to ill decline.*

*Sweet Sauiour cleanse
my leprous loathsome soule
In that depurpled Fount,
which forth thy side
Gurgling, did twixt two
Lilly-mountaines roule,
To rinse Mans tainted Race,
Sin-soylifide:
Wash it more white
then the triumphant Swan,
That rides o' th siluer breft
of Eridan.*

*Suffer my prayers
harmony to rise
Into thine eares,
while th' Angels beare a part:*

Accept

*Accept my Sighs,
as smelling Sacrifice,
Sent from the Altar
of my bleeding heart;
Vp to thy nostrils, sweet
as th' Oyle of Aaron,
Or th' odoriferous Rose
of flourrie Sharon.*

*The Hart ne're long'd more
for the purling brookes;
Nor did the lustfull Goate
with more pursuit,
After the blossom'd
Tritifolie looke,
Then do's my panting Soule,
& enjoy the fruit
Of thy Life-water;
which if I attaine
To taste of once,
I ne're shall thirst againe,*

Euen

*Euen as the chapped ground
in Summers heat,
Cals to the clouds,
and gapes at euery shoure:
Whose thirstie Casma's
greedily intreat,
As tho they would
th' whole house of heau'n deuour;
So do's my riuen Soule,
beparcht with sin,
Yawne wide, to let
moyst drops of Mercie in.*

Earths

*Earths vanitie.*

Vanity of vanities, and all is but vanity, saith the wisest Preacher that euer wrote: *One generation passeth, and another commeth, and all is but vexation of spirit.* Which diuine theorem, that we may the better perceiue, let vs set our selues to the serious meditation of it: for the more we search, the more we shall see all things to be vanity, nothing constant, nothing for our eter-nall

nall good, but our soules salua-
tion. Mans life on earth doth
no sooner begin, but his end ap-
proacheth, his death hafteneth.
Some come vpon the stage of
this world but to haue a brea-
thing, and are presently gone:
others stay a while longer, it
may be a day, perhaps a weeke,
perhaps a month, peraduenture
a yeare, or it may be some
few yeares: but alas! the lon-
ger they stay, the greater their
griefe, care, feare, and anxietie
of minde. Euen in the infancie
of age man is oft times left as
Moses sometime was, in the
flouds of misery; but as age in-
creaseth, sorrow increaseth, be-
cause sinne increaseth: when
youth runnes most at randome,
and

and thinketh it selfe most safe, it
is then hemm'd in with grea-
test dangers; then the rash-
foole-hardy minde of man hur-
rieth him headlong to hell, ex-
cept the irresistible power of
Gods preuenting grace doth
speedily stay him; then his wits
are euen intoxicated with a
frenzie of iniquity, and wholly
bent vpon riotousnesse, rash-
nesse, luxury, iollitie, superflui-
ty and excesse in carnall plea-
sures. Hee then deuoteth his
time, and addicteth himselfe to
all manner of euill, drinking,
dancing, reuelling, swaggering,
swearing, whoring, gaming,
quarelling, fighting; and in the
meane while neuer thinkes on
heauen, nor feareth hell. His
head

head is frought with vanities, his heart with fallacies, whereby his soule is brought into a labyrinth of inextricable miseries. So great is the temerity of his vnaduised minde, that no consideration of Gods iudgements, either past, or present, or to come, can set a stop to his wickednesse. His youthfulnesse damps at no bogges, quagmires, hils, or mountaines; but wingeth him ouer all impediments, mounts him ouer all moties that might way-lay his finnes. He sticks not to offend his maker, to recrucifie his redeemer, to resist (shall I say his sanctifier, no, but) the Spirit whom God hath giuen to be his sanctifier: and if hee so carry him-

himselfe toward these, no meruaile that he derideth his Tutor, scornes the Minister (like the little children that mock'd *Elisha*) oppressteth his poore brother (as *Pharaoh* did the *Israelites*:) spareth not Infants (no more then *Herod* did) regardeth not parents (no more then *Hophrin* and *Phinius* did.) Let the mother direct him, the father correct him, his ancients instruct him, alas! all is in vaine: youth makes men head-strong, selfe-conceited, and proud, so that they fwell with an ouerweening opinion of their owne worth; they thinke themselues the onely wits of the time, the onely men of the world, more fit to teach others then to learn
E them

Psa. 2.2,3.

*Nequities
vile non
sinit esse
Ienem.*

themselfes, more able to giue then to take aduice. If they goe on a while in their lewd courses without the restraining and renewing Grace of God, they get a habit of euill, are hardned through the custome of sinne, none may resist them, none compare with them, no law of God or man can restraine them; *They take counsel together against the Lord, and against his annoyned, saying, Let vs breake their bands asunder, and cast away their cords from vs.* Whereupon oftentimes (the ripenesse of sinne being hastened by outragiousnesse of sinning) God suddenly cuts them off, in their intemperancy, luxury, quarrels, and disorders; which shewes their vaineſſe

vainneſſe to be meere vanity. Suppose they grow as great as *Tamberlaine*, yet a Gunne, Pike Arrow; nay, a Fly, Flea, or Gnat; a dram, nay, a drop of poyſon, proues them to be vaine men: one of these ſilly creatures may ſend him preſently to his creator to receiue his final doome. Yet alas! what doe theſe moſt minde? The bum-baſted filken Gallants of our time, that come forth like a May morning, decked with all the glory of Art; the Epicurean Cormerants, the guſling and tipling toffe-pots, the dainty painting Dames, the delicate mincing Ladies, the ſweetſinging Syrens, the dancing Damſels, the finicall youths, the couzening Shop-
E 2 keeper,

keeper, the crafty Crafts-man: I say, what doe all these, but set their minds vpon vanitie? vpon glory, honour, pride, drosse, and such like trash, which weighed in the ballance of the Sanctuary proue lighter then vanity? Doe we not sometime see more spent vpon one fuite in Law then would keepe a poore Country towne with the inhabitants for a whole yeare? See wee not more spent vpon one fuite of apparell, for one proud carkasse, then would build a Free-schoole? So that the cloathes on many a Gallants backe exceeds his Rent-day. See we not more spent vpon a Feast to satisfie the curiositie of a few, then would satisfie the necessity

necessity of a hundred poore wretches almost famished to death? See wee not more drunke in a Tauerne at one sittynge by a small company, then would serue a troope of sturdy Souldiers in the field? Many goe daily to the Tauern, where they sticke not to spend their twelue pence, who would grudge to giue one penny, nay, one farthing to a hungry begger. Againe, is there not now more spent vpon a Ladies feather, then would pay a meane mans tythes? Is there not more spent vpon one paire of sleeues then would cloath sixe bodies? and more spent at a Whitsunale, then would keepe the poore of the Parish for a yeare? Haue

E 3 we

wee not amongst our Gentry,
some of the female sexe, who
will spend more vpon a Glasse
and a pot of complexion, then
they will giue a whole yeare at
their gate? they must be mem-
ders of that which God makes,
makers of that which God
marres, turning themselues (like
the Camelion) into all shapes,
though neuer so grify and vg-
ly; and being neuer well till
they be most ill, neuer (as they
conceit) in fashion, till indeede
they be out of all fashion. If this
be not a vanity of vanities, who
can tell what is vanity? Euery
man is an eye-witnesse of this
vanity, the more is the pittie
that it should be so common:
your Lady, the Merchants wife,
the

the trades mans wife, nay, all
of all sorts are a degree aboue
their estate. Your Gallant is
no man, vnlesse his haire be of
the womans fashion, dangling
and wauing ouer his shoulders;
your woman no body, except
(contrary to the modesty of her
sex) shee be halse (at least) of
the mans fashion: shee jets,
shee cuts, shee rides, shee fweares,
shee games, shee smoakes, shee
drinkes, and what not that is e-
uill? She is in the vniuersall
portraiture of her behauour, as
well as in her accoutrements,
more then halse a man; the man
on the other side, no lesse wo-
manish. Wee may well admire
and exclaine with the Poet, *O
tempora! O mores!* O the times!

E 4

O

O the manners of these times!
O quantum est in rebus mane! O how great a nothing is there in all things! What a vanity of vanity hath ouerspread the age we liue in? Were our forefathers now aliue to be spectators of this vanity, it would strike them into amazement. In their dayes the Pike, the Speare, the Sword, the Bowe, the Arrow, Musket and Calieuer, with the warlike Horse, were the obiect of exercise and recreation: Now the Pot, the Pipe, Dice and Cards, and such like vanities, indeede worse then the quintefcence of the extreamest vanity. We are now all for ease, wee must lye soft, fare deliciously, goe sumptuously, drinke Wine in bowles, carowfe

carowse healths, till health be
quite drunke away; nay, wee
must kneele to our drinke, when
we will not kneele to him that
gaue vs our drinke; we doe ho-
mage to that which takes away
the vse of our legges, nay, of
our braines, our hearts, wits,
fence, reason, when we refuse
homage to him that gaue vs all
these. O vaine man that doft
thus forget thy God, and abuse
thy selfe! why doft thou thus
suffer thy selfe to be swallowed
vp in the gulfe of vanity, which
hath no bottome but misery?
Why suffereſt thou the Diuell
thus to take thee on the hip, that
he may cast thee downe into
the Abiffe of hell? Art thou fo-
bewitched with that which will

E 5 haue

haue an end, a sudden end, a wretched end? Thy hony will proue Gall in the end, and thy Wine Vinegar. In these faire roses of vanity the Diuell hides his pins, that shall pricke thee, when thou lookest to be refreshed with their sweet smels. These vanities wee purchase at no easie rate; it is with the procurement of punishment, anrd losse of happinesse: As the b i d that accepts of the Fowlers meat buyes it full dearely, with the losse of her owne life: so when we accept these vanities from the Diuell, it is with the losse of better things, in price aboue the whole world. In these contracts with Satan, we make *Esaus* penniworth, fell heauen for

for a messe of pottage; *Claucus* exchange, Gold for Copper. Now thou art pompering thy corruptible flesh; but let pale death step in, and clap thee on the shoulder, wher's thy mirth, wher's thy felicity? thy voluptuous vanity doth presently expire. There is a banquet set before thee, in which are all varieties of delicacies, but alas! eury one poysoned: darest thou touch or taste any one of them? by fin thou poysonest all those outward blessings of God, which in themselues are wholesome and good: and wilt thou ingurgitate that which is poyson to thy soule? Tell me when all is done, two or three hundred yeares hence, what thou wilt be
the

the better for all thy dainties, more then the poore man that neuer tasted them? Nay, how much better in the day of triall, and at the houre of death? Then all thy pride, pompe, and pleasure shall be turned into squaled deformity, & irrecouerable calamity; then vanity shewes it selfe in the proper colours, then death, and knell, and hell doe all conspire to aggrauate thy sorrow; yea, then hell begins to come to thee before thou come to it; thy eyes sleepe not, thy senses rest not, thy perplexed heart burnes within thee, thy wounded conscience bleeds within thee; thou seeft nothing but terror, thou feeleſt nothing but horror; thou thinkeſt thy ſelfe

self to be haunted with sprights, ghosts, and hellish furies, stinging thee with Adders, pursuing thee with Torches and firebrand. That saying of the Heathen man is then, if not before, verified: *Sux quenque exagitant furioæ*; euery man is tormented with his owne fury, which is his conscience. Besides thy wife, children, or other friends (to the exasperating of thy grieve) doe stand about thee weeping, as loath to part from thee: whereas thy sinnes follow thee, and will follow thee, doe what thou canst; hell gapes before thee with a wide mouth as ready to deuoure thee, destruction on both sides attends thee: backe thou canst not goe, for a dead

dead corps followes thee so neere that thou canst not part from it, it is tied vnto thee with an indissolueable knot; besides, conscience followes thee, and cries out against thee, and will not leaue thee; continually it presents thee with the dreadfull spectacle of thy doleful and wofull sinnes. If this were now seriously considered, how would it make thy heart to ake with grieuing, thy eyes to swell with weeping, thy hands to be alwayes lifted vp, thy knees euer bended? How wouldest thou striue to subdue thy flesh to the spirit, sensuality to reason, reason to faith, and faith to the seruice of God? But thou dost not now consider this, that thy sinne is so fast

fast linkt to thy conscience, that at the last (albeit not before) it will pull and hale thee, and rack and prick thy conscience, which will accuse, conuict, & condemn thee: all thy vanities, all thy iniquities, will then pursue thee like so many furious ghosts. Then *ex ore tuo*, out of thy own mouth shalt thou be iudged, thou euill seruant: thy owne mouth shall confesse that thou haft followed nothing but vanity: What a vanity was it for me to make earth my heauen, and so to admire & euen adore this earth, that it is a hell to forsake it? What a wofull bargain haue I made to sell my soule for vanity? I was borne in vanity, I haue liued in vanity, and it is
my

my feare that I shall dye in vanity. Oh how griefe followeth griefe? my heart is terrified, my thoughts hurried, my conscience tortured, I fry in anguish, I freeze in paine, I stand agast and know not which way to turne me: my friends must forsake me, my foes will deride me, my earthly ioyes and comforts (I should call them vanities) haue betrayd me. Indeede my friends may goe with me to the graue, but there they must leau me; my riches, pleasures, and such like vanities vanish before; but my sinnes and conscience will neuer leau me; the diuell will still pursue me: hee that tempts me now to sinne, will then torment me for sinning vntill

vntill I cry out with *Cain, My punishment is greater then I can beare. A horse is but a vaine thing to saue a man,* said the sweet singer of *Israel:* so say I, all earthly things are too vaine to saue a man, to make him blessed, I appeale to the conscience of euery man, if thou hast tried the pleasures of vanity (and who hath not?) whether thou maist not take vp the words of Saint Paul, *What fruit haue I of those things, whereof I am now ashamed?* Shame, and griefe, and guilt, and punishment are the fruit of vanity: enough I thinke to rend our hearts from affecting of it. Thinke vpon this thou that art in the trace of vanity, that thou maist make a retreat; loose

Rom. 6.
12.

loose no more time herein (for thou hast already lost too much) *redeeme the time, because the dayes are euill;* and why are they euill, but because they are vaine? Whatfoeuer is without the circumference of euill, is aboue the sphere of vanity. Resolute therefore with thy selfe that all things earthly, worldly, carnall, sinfull, are vaine: *the fashion of this world passeth away,* saith the Apostle, *1 Cor. 7. 3.* *The fashion,* τὸ σχῆμα, a word very emphatical: it signifies first an accidentall and externall figure without substance; secondly, the habit, vesture or cloathing of a thing. Saint Paul vieth this word to debase the world, by intimating vnto vs, that

that the world is *cloathed with a vesture*, that is, wearing and wafting, the *fashion* of it lasteth but for a time, it is ready euery houre to put on a *new fashion*: againe, by intimating vnto vs, that the world is *without any substantiall forme*, like vnto shewes and shadowes, that vanish in the representation. Saint *Luke* cals all *Agrippa's pompe* but a *fancie*: *Dauid* cals the yeares of a man but a *tale*, *Psal. 90. 9. We spend our yeares as a tale that is told*. As a tale, nay, as a thought (for so much the originall word doth import) and how many thoughts may a man haue in an houre? Nothing is more changable then a *vesture*, nothing more fugitiue then a *shadow*, nothing

nothing more fickle then a *fancie*, nothing more swift then *thought*. What a disproportion therefore is it for the immortall soule of a man to be fastened vnto things which are of such a variable nature? What a folly for vs to preferre those which are but momentary (for so I may more truely cal them then temporall) vnto those things which are indeede eternall? Glasses are in great vse amongst vs, yet because of their brittlenesse who esteemes them precious? We smell to flowers, because they are sweet; but because they are fading, we regard them thereafter. It were well if we would deale thus with all other vanities, *viz.* regard them as they are

are: vfe the creatures we may, but not abuse them; serue our selues of them, but not serue them; inioy them, but not ouer-
ioy in them.

Now because examples are
are very effectuall, whether we
vfe them by way of dehortation,
or whether by way of exhorta-
tion, let me propound one or
two in this matter whereof I
am treating, that by them thou
maist be beaten off from the va-
nities and iniquities of this pre-
sent euill world. When *Alex-
ander* in the height of his glory
kept* a Parliament of the whole
world, himselfe was fummoned
by death to appeare in another
world. It was a wonderfull
president of the vanity and va-
riety

*Conuen-
tum ter-
rarum
orbis.*

Iustin l.2.

Dan. 5.

Dan. 4.

riety of humane condition (faith the Historian) to see mighty *Zerxes* flote and flye away in a small vessel, who before wanted Sea-roome for his Ships. When *Belshazzar* was laughing and quaffing with his Princes and Concubines, carowfing healths in the sacred Vessels; deaths secretary, the hand-writing on the wall, told him he was weighed in the ballance, and his Kingdome was finished. And before him his father *Nebuchadnezzar* (at that time the greatest Monarch in the world) as he was strouting in his Galleries, and boasting of his owne power and honour, a voyce from heauen told him that his Kingdome was departed from him, that he shold

should be driuen from amongst men, that he should haue his dwelling with the Beasts of the field, &c. And the sentence was fulfilled on him the same houre. So *Zedekiah* was a liuely spectacle of this worlds vanity and mifery, who of a potent King became a miserable captiue, saw his children slaine before his face, after that had his eyes put out, and died miserably in prison. I had almost forgotten *Salamon*, the wifeliest King that euer was, hauing giuen himselfe to take pleasure in pleasant things, hauing made great workes, built goodly Houses, planted Vineyards, Gardens, and Orchards, and planted in them trees of all fruit, & hauing gathered siluer and

2 Kin. 25

Eccl. 2.

Eccl. 1. 2.

and gold, and the chiefe treasures of Kings and Prouinces, being now full of wisedome, and schooled with experience, he is licensed to giue his sentence of the whole world, and euery man knowes what his censure was: *Vanity of vanities, vanity of vanities, all is vanity.* This wise King trauelled all the world ouer, and the further he went the more vanity he did see, and the neerer he looked, the greater it seemed, till at last he could see nothing but vanity. Wouldst thou know what is to be seene, or heard, or had in this vast Vniuerse? *Vanity* saith *Salomon*, yea *vanity of vanities; and what else?* *Vanity of vanities.* And what else?

All

All is vanity. Nothing beneath the Moone that hath not a tincture of vanity. Nay, the Moone it self, the Sunne, all the Planets, all the Starres, the whole body of the Heauens, is become subiect to Vanitie. The creature is subiect vnto Vanity, saith the Apostle, *Rom. 8. 20.* that is, the whole frame of the world, consisting of the cœlestiall and elementary region, the visible heauens with all their goodly furniture of Starres and of cœlestiall bodies, and the earth with her ornaments, and the other elements. *The heauens shall perish, and they shall waxe old as doth a garment, and the Lord shall change them as a vesture, and they shall be changed.* As a garment

F the

Psal. 102.
26.

the older it waxeth, the lesse comely it is, the lesse able to warme him that weares it: so the materiall heauens by continuance of yeares decrease in beauty and vertue. The neerer the Sunne drawes to the end of his daily course, the lesse is his strength; in the euening we feele the Sunne to decay in his heat, and he waxeth alway the weaker. Now if thofe superiour bodies, then much more things inferiour and sublunary, are included within the compasse of vanity.

But it was my purpose, when I first set vpon this subiect, so ample and large, to be so much the more short: euery vnderstanding can of it selfe discourse,

discourse, where such plenty of matter is offered. I haue therefore (according to the modell of that gift which God hath giuen me) contriued a great picture in a little ring, set forth the great vanity of this world in a little Map.

Let vs now learne the lesson of Saint *John*, the beloued Disciple of Christ, who wrote so much of loue, doth yet dehort vs from louing the world, *i Joh. 2. 15. Loue not the world, neither the things that are in the world.* Why not the world? for three reafons: *1. If any man loue the world, the loue of the father is not in him. 2. All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not*

F 2 of

of the father, but is of the world.
3. *The World passeth away, and the lust thereof:* that is, it is vaine and vanishing, yea in the abstract Vanity. For thefe reasons we must not suffer our hearts to cleave to the best things in the world, as if happinesse were to be found in them. Follow the counsell of the holy Ghost, *1 Cor. 7. 31.* Vfe this world as though thou vsed it not, for the fashion of this world goeth away. Vfe the things of this world as helpes to thee in thy trauell to heauen-ward, but let them not steale away thy heart from better things, from God, and Christ, and heauen, and peace of conscience, and ioy in the holy Ghost: these must delight

light the heart of a Christian, who was redeemed, not with corruptible things, as siluer and gold, but with the precious bloud of Iesus Christ, in comparisfon of whom all the things of the world must feeme losse and drosse, and dung, and whatsoeuer is most despitable in the eyes of man. *If riches increase, set not thy heart upon them:* no treasure, no pleasure, no honor, nor gold, nor plate, nor iewels, nor house, nor land, nor apparel, nor friends, must steale away thy heart. We must be affected to these things, as *Theodoricke* the good King of Aquitaine was with his play;* *In good cascs he was silent, in ill merrry, in neither angry, in both a*

1 Pet. 1.
19

Pt. 62. 10.

In bonis
tacet, in
malis ri-
det, in v-
triisque
Philoso-
phatur.

F 3 Philosopher.

Philosopher, or a wise man. We must not make these a riuall vnto God, we must not leane vpon these by our confidence: for they are a reed that shall quickly breake, and the shiuers will run into our hand.

Death is the most terrible of all things that are terrible, said the Philosopher *Aristotle*: it is terrible both to man and beast, but most terrible to a wicked man that is worse then a beast, when he remembers his sinfull life past, the complexion of his flesh, the palenesse of his face, the dissolution of his members, the rottennesse of his bones, the obscurenesse of his graue, the solitarinesse of his sepulcher, the gnawing of wormes, and the like

like. But alas (albeit these are terrible, yet) these are nothing without the consideration of sin, which is the sting of death, the strength, and victory of the graue. Thinke vpon thy sinnes, whereof thou art guilty, and for which thou must dye, as the condemned malefactor that after sentence pronounced, is hurried to the fatall place of execution, to suffer deserued punishment. Remember, yea againe and againe. I say, remember, how miserably, how violently, how sodainly, others haue suffered death, that were guilty of those sins which are more predominant in thee then they were in them. Art thou a thiefe? which thou maist be, though

F 4 thou

thou wert neuer attached for theft by the lawes of men; for couetousnesse is a Pick-purse before God: read and remember how *Achan* dyed, *Iosk.* 7. Art thou a whoremaster? which thou maist be as well in thy minde as in thy body: then read and remember how *Hophni* and *Phineas* dyed, how *Zimri* and *Cosbi* were slain in the very act of their vncleannessse. And *Iezabel* an impudent strumpet dyed a fodaine and shamefull death. Art thou a blasphemous swearer that dost rend & grinde the sacred name of God betweene thy teeth? Remember him vnder the Law that was stoned to death for his blasphemy. Art thou an Idolatrous impe

1 Sam. 3.

Num. 25.
8.

impe of the Popish Church, that
dost leauue our Lord to worship
our Lady, and giue that honour
to Saints, nay, to stockes and
stones, which is proper to God
alone? call to minde how *Sen-*
nacharib was slaine in the midst
of his Idolatry. Art thou an
intemperate drunkard, that dost
sacrifice thy time and state, nay,
soule and body vnto *Bacchus*,
rising early to drinke strong
drinke, and sitting vp late till
Wine inflame thee? thinke
vpon *Belshazzar* that was slaine
in the midst of his cups, whilst
he was drinking in that Wine,
which the swords of his insul-
ting enemies drew out of him
together with his latest blood.
Art thou a couetous Vfurier,

11. 37. vlt.

Dan. 5.
vlt.

F 5 that

Luk. 12.

that dost let out thy mony to men, thy time to Mamon, and thy soule to Satan, that like a common Hackney jade wilt not beare thy debtors one houre past thy day? or art thou a grining oppressor, that dost racke thy poore tenants, and exact vpon thy neighbour, to gaine a little transitory trash? Remember *Nabal*, and remember that Miser in the Gospell, who being asleep in security, and dreaming of enlarged barns and plentiful haruests, was sodainly bereft of all, and being awaked vpon the hearing of his Soule-knell perceiued himself to be for euer wretched. Consider whether these and the like sinners, that haue made their souls the flaues of

of vanity, haue not in the end
made themfelues the flaues of
mifery. Haue they prospered,
or haue they perished? if they
haue prospered, then follow
them; if perished (as indeede
they haue) then in the feare of
God retire out of their paths,
lest thou be speedily cut off,
hauing no information of the
danger, till thy owne eyes amaz-
ed with the fodainnes behold
it in the shape of ineuitable
damnation. Be thou warned
by their examples; for God
hath punished finne in them, to
preuent finne in thee: *Vt ex-
empla fint omnium, tormenta
paucorum;* that the torments of
some few may be terrours vnto
all: like as thunderbolts fall

(Pau-

*Cyprian
Ser. 5. de
Laps.*

(*Paucorum periculo, sed omnium metu*) to the hurt but of few, though not without the horror of all. That ship which sees another ship sinke before her, lookes about her, puls downe her saile, turneth her course, and escapes the sands, which else would swallow her vp as they done the other. When the earth swallowed vp *Corah* and his confederates, all *Israel* that were round about them, fled at the cry of them, for they said, *Lest the earth swallow vs vp also, Num. 16. 34.* The Bird will not light on the lime-bush, nor into the net, if she see another insnared before her; the Horse will not follow another, whom he sees to sticke fast in the

the mire: oh be not leſſe wife
then bird or beast, nor more
brutish then Horſe and Mule
that hath no vnderſtanding. If
thou ſeefte another fall into the
fire, thou wilt not willingly fol-
low him; then follow not finners
to the fire of hell, leſt thou be
constrained at laſt, when it ſhall
be too late, to bewaile thy fol-
ly: to cry out with thoſe that
haue miſpent their time in va-
nity, Oh that now I might dye
the death of the righteous! oh
that I might not dye at all! oh
that I might feele in my conſci-
ence the leaſt hope of pardon,
which is as vnpoſſible as to vn-
lade all the water in the vaſt
Ocean with a ſpoone! Oh that
God would giue mee the leaſt
dram

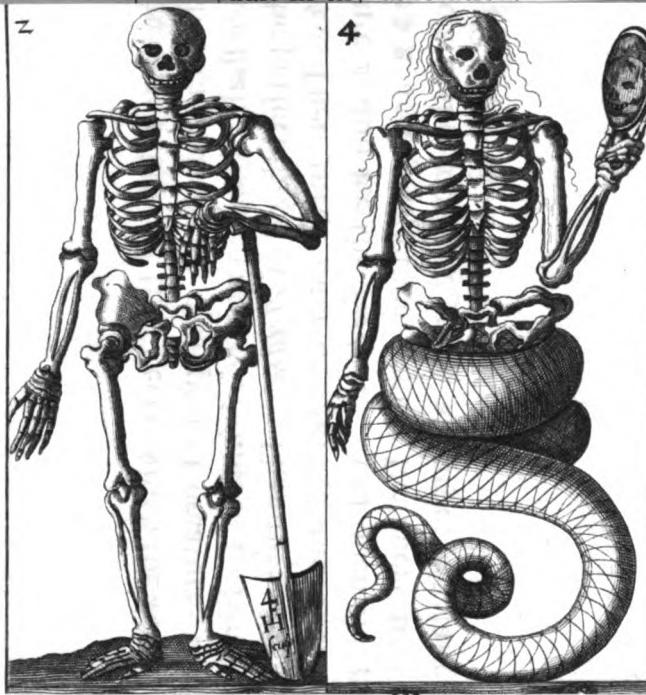
Thus Fren-
cys Sphe-
res
cried out,
after he
had renon-
ced the
profefion
o true
pietie, for
the poſſeſ-
ſion of
earths va-
nity.

dram of grace, which is as impossible as for the least graine of Mustardseed to fill the whole earth! prevent this betimes, which thou maist doe, by abandoning the vanity of the world; and so liue, that wheresoeuer or howsoeuer thou dyest, whether abroad or at home, by day or by night, sleeping or waking, whether a sodain death or a deliberate death, thou maist willingly commend thy spirit vnto the hands of God as vnto the hands of a faithfull creator; and maist say with the Bride, *Come Lord Iesu, euens so, come Lord Iesu, come quickly:* my heart is prepared to enter into thy rest, receiue me into the armes of thy mercy, entertaine mee into thy owne

owne kingdome, that leauing
the vanity of this world, I may
with thy glorified Angels and
blessed Saints, enjoy that e-
uerlasting felicity of a better
world, which neuer shall haue
an end.

Adew therefore vain world,
with all worldly delights what-
soeuer: and now solitary soule
begin to take thy solace in bet-
ter things. And to proue the
world vaine, and consequently
thy selfe vaine, behold these
shapes, read these Verses, and in
order open the leaues that are
folded vp. Herein, as in a mir-
rour, behold thy owne estate,
read, and consider what thou
readest, that thou maist know
and see thy owne vanity.
Here

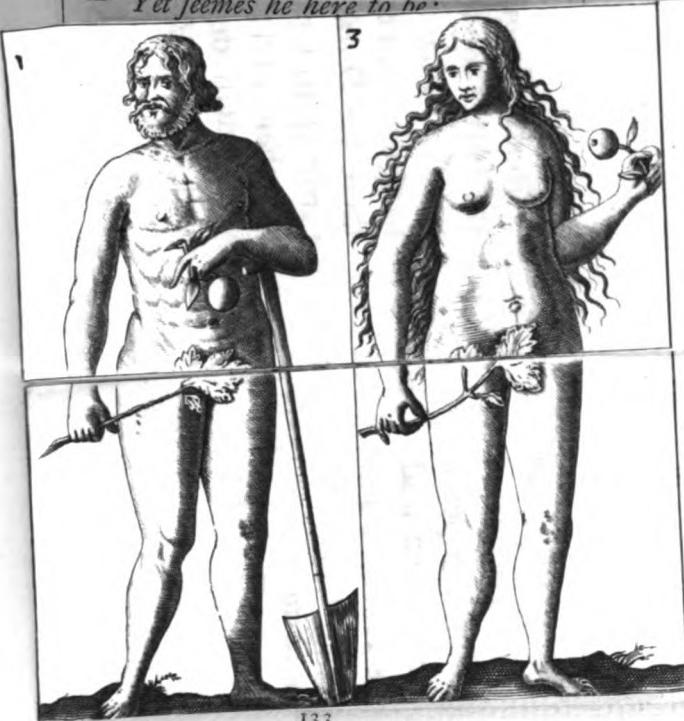
Here thou shalt see what thou wert, what thou art, and what thou shalt be. Dust thou wert, dust thou art, and vnto dust thou shalt returne: dust in thy creation, dust in thy constitution dust in thy dissolution.





I.

*T*Hough long it were since Adam was,
Yet seemes he here to be.



*Till I come with my bitter stings,
And turne to grieve his smiles.*

III.

*Muse not to gaze vpon my shape,
Whose nakednesse you see;
By flattering and deceitfull words,
The Diuell deceiued me:
Let me example be to all,
That once from God doe range:
Turne backe the leaues, and then behold
Another sight as strange.*

IV.

*Had Adam and Eue neuer beene
As there you saw their shape,
I neuer had deceiued them,
Nor they ere made debate:
But turne, behold where both doe stand
And lay the fault on me:
Turne backe the upper and nether crests,
There each of them you see.*

Here

I. III.

*Here we doe stand in perfect state,
All formed as we were ;
But what the Serpent did by hate,
Shall sodainely appeare :
Then here behold how both doe stand,
And where the fault did lye :
Th' almighty power did so command,
That once we all must dye.*

II. IV.

*See what comes of wicked deed,
As all men well doe know ;
And for the same God hath decreed
That we shoulde live in woe :
The dust it was my daily food,
Vnto it we must turne ;
And darknesse is my chiefe abode,
In sorrow so we mourne.*

Of



Of the punishments
which the Lord threat-
*neth vnto such as liue
a sinfull life.*

 Ne of the principall
meanes that our Lord
hath vsed oftentimes
to bridle the hearts of men, and
to draw them vnto the obedience
of his commandements,
hath beene, to set before their
eyes the horrible plagues and
punishments that are prepared
for

for such persons as be rebels
and transgessours of his Law.
For although the hope of the
rewards that are promised vnto
the good in the life to come,
may moue vs very much here-
unto: yet are we commonly
more moued with things that
be irkesome vnto vs, than with
such as be pleasant: euен as we
see by daily experience, that we
are vexed more with an iniury
done vnto vs, than delighted
with any honour; and we are
more troubled with sicknesse,
than comforted with health:
and so by the difcommodity of
sicknesse, we come to vnderstand
the commodity of health, as
by a thing so much the bet-
ter perceiued, by how much
more

more it is fensibly felt. Now for this caufe did our Lord in times past vse this meane more than any other, as it appeareth most clearely by the writings of the Prophets, which are euery where full of dreadfull sayings and threatnings, wherewith our Lord pretendeth to put a terrour into the hearts of men, and so to bridle and subdue them vnder the obedience of his Law. And for this end he commanded the Prophet *Jeremie*, That he should take a white booke, and write in the fame all the threatnings and calamities which hee had reuealed vnto him, euen from the first day he began to talke with him, vntill that present houre, and that he should

should read the same in the presence of all the people, to see if peraduenture they would be moued therewith vnto repentence, and to change their former life, to the end, that he might also change the determination of his wrath, which he had purposed to execute vpon them. And the holy Scripture saith, That when the Prophet had done according as he was commanded by almighty God, and had read all those threatenings in the presence of the people, and of the Rulers; there arose such a feare and terroure amongst them, that they were all astonished, and as it were beslaughtred of their wits, looking one in anothers face, for the exceeding

exceeding great fear which they had conceiued of thofe words. This was one of the principall means which almighty God v-
fed with men in the time of the Law written, and fo he did also in the time of the Law of grace: in which, the holy Apostle faith, That as there is reuealed a iustice, whereby God maketh men iuft, fo is there also reuealed an indignation and wrath, whereby he punisheth the vn-iuft: for which cause, S. *John Baptist* (the glorious forerunner of our Sauiour Christ) was fent with this commission and embassage, to preach vnto the world, *That the axe was now put to the root of the tree, and that every tree that brought not forth good*

*good fruit, should be cut downe
and cast into the fire. Hee said
moreouer, That there was ano-
ther come into the world, more
mighty than hee, that carried in
his hand a fanne, to winnow and
cleanse therewith his floore, and
that he would put vp the corne
into his garner, but the chaffe he
will burne in a fire that should ne-
uer be quenched.* This was the
preaching and embassage which
the holy fore-runner of our
Sauior Iesus Christ brought
into the world. And so great
was the thunder of these words,
and the terrorre which entered
into mens hearts, so dreadfull,
that there ran vnto him of all
estates and conditions of men,
euen of the very Pharisees and

G Publicans,

Publicans, yea, and Souldiours also (which of all others are wont to be most dissolute, and to haue the least care of their consciences) and each of them demanded for himselfe particularly of that holy man, what he shold doe to attaine vnto saluation, and to escape those terrible threatnings which he had denounced vnto them, so great was the feare they had conceiued of them.

And this is that (deare Christian brother) which I doe at this present (in the behalfe of Almighty God) deliuer vnto thee, although not with such feruency of spirit and like holiness of life, yet that which importeth more in this case, with the

the same truth and certainty; for so much as the faith and Gospell which Saint *John Baptist* then preached, is euen the same now taught.

Now, if thou be desirous to vnderstand in few words, how great the punishment is, that almighty God hath threatned in his holy Scriptures to the wicked, that which may most briefly and most to the purpose be spoken in this matter, is this: That like as the reward of the good is an vniuersall good thing, euen so the punishment of the wicked is an vniuersall euill, which comprehendeth in it al the euils that are. For the better vnderstanding whereof, it is to be noted, That all the euils of this life

G 2 are

are particular euils, and therefore doe not torment all our fences generally, but onely one, or some of them. As taking an example of the diseases of our body; we see, that one hath a disease in his eyes, another in his eares: one is sicke in the heart, another in the stomacke, some other in his head. And so diuers men are diseased in diuers parts of the body, howbeit, in such wise, that none of all these diseases be generally throughout all the members of the body, but particular to some one of them. And yet for all this, we see what griefe onely one of these diseases may put vs vnto, and how painefull a night the sicke man hath in any one of these

these infirmities, yea, although it be nothing else but a little ach in one tooth. Now let vs put the case, that there were some one man sicke of such an vniversall disease, that he had no part of his body, neither any one joyn特 or fence free from his proper paine, but that at one time and instant hee suffered most exceeding sharpe torment in his head, in his eyes, and eares, in his teeth, and stomack, in his liuer and heart: and to be short, in all the rest of his members and joints of his body, and that he lay after this fort stretching himselfe in his bed, being pained with these greefes and torments, euery member of his body hauing his particular tor-

G 3 ment

ment and griefe: Hee (I say) that shoulde lye thus pained and afflicted, how great torment and griefe of minde and body (thinke ye) shoulde he sustaine? Oh, what thing could any man imagine more miserable, and more worthy of compassion? Surely, if thou shouldest see but a dogge to be so tormented and grieved in the street, his very paines would moue thy heart to take pitty vpon him. Now this is that (my deare Christian brother, if any comparison may be made betweene them) which is suffered in that most cursed and horrible place of hell, and not onely during for the space of one night, but euerlastingly, for euer and euer. For like as

the

the wicked men haue offended Almighty God with all their members and fences, and haue made armour of them all to serue sinne, euen so will he ordaine, that they shall be there tormented euery one of them with his proper torment.

There shall the wanton vnchaste eyes be tormented with the terrible sight of Diuels: the eares with the confusion of such horrible cries and lamentations which shall there be heard: the nose with the intollerable stinke of that vgly, filthy, and loathsome place: the taste, with a most rauenous hunger and thirst: the touching, and all the members of the body with extreame burning fire. The ima-

gination shall be tormented by the conceiuing of grieves present: the memory, by calling to minde the pleasures past: the vnderstanding, by considering what benefits are lost, and what endlesse miseries are to come.

This multitude of punishments the holy Scripture signifieth vnto vs, when it saith, *Mat. 15. Psal. 10. That in hell there shall be hunger, thirst, weeping, wailing, gnashing of teeth, fowrds double edged, spirits created for reuengement, serpents, wormes, scorpions, hammers, wormewood, water of gall, the spirit of tempest, and other things of like sort.* Whereby are signified vnto vs (as in a figure) the multitude and dreadfull terroure
of

of the most horrible torments and paines that be in that cursed place. There shall be likewise darknesse inward and outward, both of body and soule, farre more obscure than the darckenesse of *Ægypt*, which was to be felt euen with hands, *Exod.* 20. There shall be fire also, not as this fire here, that tormenteth a little, and shortly endeth, but such a fire as that place requireth, which tormenteth exceedingly, and shall neuer make an end of that tormenting. This being true, what greater wonder can there be, than that they which beleue and confess this for truth, should liue with such most strange negligence and carelesnesse as they doe? What

G 5 trauell

trauell and paines would not a man willingly take to escape euen one onely day, yea, one houre, the very least of these torments? and wherefore doe they not then, to escape the euerlastingnesse of so great paines and horrible torments, endure so little a trauell, as to follow the exercise of vertue. Surely, the consideration of this matter were able to make any sinfull soule to feare and tremble, in case it were deeply regarded.

And if amongst so great number of paines, there were any manner hope of end or release, it would be some kinde of comfort: but alas it is not so, for there the gates are fast shut vp from all

all expectation of any manner of easse or hope. In all kinde of paines and calamities that be in this world, there is alwayes some gap lying open, whereby the patient may receiue some kind of comfort: sometimes reaon, sometimes the weather, sometimes his friends, sometimes the hearing that others are troubled with the very same disease, and sometimes (at the leaft) the hope of an end may cheare him: onely in these most horrible paines and miseries that be in hell, all the wayes are shut vp in such sort, and all the hauens of comfort so embrarred, that the miserable sinner cannot hope for remedy on any side, neither of heauen, nor of earth, neither

neither of the time past, or present, or of the time to come, or of any other meanes. The damned soules thinke, that all men are shooting darts at them, and that all creatures haue conspired against them, & that euen they themselues are cruell against themselues. This is that distresse whereof the sinners doe lament by the Prophet, saying: *The sorrowes of hell haue compassed me round about, and the snares of death haue besieged me:* For on which side soeuer they looke or turne their eyes, they doe continually behold occasions of sorrow and grieve, and none at all of any ease or comfort. The wife Virgins (faith the Euangelist) *that stood ready prepared at the*

the gate of the Bridegrome, entred in, and the gate was forthwith locked fast. O locking euerlastynge, O enclosure immortal, O gate of all goodnesse, which shal neuer any more be opened againe. As if he had said more plainly, the gate of pardon, of mercy, of comfort, of grace, of intercession, of hope, and of all other goodnesse, is shut vp for euer and euer. Six dayes and no more was Manna to be gathered, but the feuenth day, which was the Sabbath day was there none to be found: and therefore shall he fast for euer, that hath not in due time made his prouision aforehand. The fluggard (saith the wise man) will not till his ground for feare

feare of cold, and therefore shall he beg his bread in summer, and no man shall giue him to eat. And in another place he faith: *He that gathereth in summer, is a wise sonne, but he that giueth himselfe to sleeping at that season, is the sonne of confusion.* For what confusion can be greater then that which that miserable couetous rich man suffereth, who with a few crums of bread that fell from his table, might haue purchased to himselfe abundance of euerlasting felicitie, and glory in the kingdome of heauen? But because he would not giue so small a thing, he came to such an extreame necessity that he begged (yea, and shall for euer beg in vaine) one-
ly

ly one drop of water, and shall
neuer obtaine it. Who is not
moued with that request of that
vnfortunate damned person,
who cried, *O father Abraham
haue compassion on me, and send
downe Lazarus vnto me, that he
may dip the tip of his finger in wa-
ter, and touch my tongue, for
these horrible flames doe torment
me exceedingly.* What smaller
request could there be desired
than this? He durst not request
so much as one cup of water,
neither that *Lazarus* should put
his whole hand into the water,
nor yet (which is more to be
wondered at) did he request so
much as the whole finger, but
onely the tip of it, that it might
but touch his tongue; and yet
euen

euen this alone would not be granted vnto him. Whereby thou maiest perceiue, how fast the gate of all consolation is shut vp, and how vnuerfall that interdict and excommunication is, that is there laid vpon the damned, sith this rich Glutton could not obtaine so much as this small request. So that wheresoeuer the damned persons doe turne their eyes, and on which side souer they stretch their hands, they shall not finde any manner of comfort, be it neuer so small. And as he that is in the Sea choaked, and almost drowned vnder the water, not finding any stay whereupon to set his foot, stretcheth forth his hands often-times

times on euery fide in vain / because all that he grasperth after, is thin and liquid water, which deceiuers him) euen so shall it fare with the damned persons, when they shall be drowned in that deepe Sea of so many mi-
series, where they shall strie and struggle alwaies with death, without finding any succour or place of stay, whereupon they may rest themselues. Now this is one of the greatest paines wherewith they be tormented in that cursed place: for if these torments should haue their continuance limited but for a certaine time, though it were for a thousand, yea, a hundred thousand millions of yeares, yet euen this would be some little com-
fort

fort vnto them, for nothing is perfectly great, in case it haue an end: But alas, they haue not so much as this poore and miserable comfort: but contrariwise, their paines are equall in continuance with the eternity of almighty God, and the lasting of their misery with the eternity of Gods glory. As long as almighty God shall liue, so long shall they dye: and when almighty God shall cease to be God, then shall they also cease to be as they are. O deadly life, O immortall death! I know not whether I may truely tearme thee, either life or death: for if thou be life, why dost thou kil? And if thou be death, why doest thou endure? Wherefore

I

I will call thee neither the one,
nor the other, for so much as in
both of them there is contained
something that is good: as in
life there is rest, and in death
there is an end (which is a great
comfort to the afflicted) but
thou hast neither rest nor end.
What art thou then? Marry,
thou art the worst of life, and
the worst of death; for of death
thou hast the torment, without
any end, and of life thou hast
the continuance without any
rest. O bitter composition, O
vnsauory purgation of our Lords
cup! of the which, all the sin-
ners of the earth shall drinke
their part.

Now in this continuance in
this eternity, I would wish that
thou

thou (my deare Christian brother) wouldest fixe the eyes of thy consideration a little while: and that as the cleane beast cheweth the cud, euen so thou wouldest weigh this point within thy selfe with great deliberation. And to the intent thou maiest doe it the better, consider a little the paines that a sicke man abideth in one euill night, especially if he be vexed with any vehement grieve, or sharpe disease. Marke how oft he tumbleth and toffeth in his bed, what disquietnesse he hath, how long & tedious one night seemeth vnto him, how duely he counteth all the houres of the clocke, and how long he deemeth each houre of them to be,

be, how he passeth the time in wishing for the dawning of the day; which notwithstanding, is like to helpe him little towards the curing of his diseafe. If this then be accounted so great a torment, what torment shall that be (thinke you) in that euerlasting night in hell, which hath no morning, nor so much as any hope of any dawning of the day: O darknesse most obscure! O night euerlasting! O night accursed euен by the mouth of almighty God and all his Saints! That one shall wish for light, and shall neuer see it, neither shall the brightnesse of the morning arise any more. Consider then what a kinde of torment shall that be,

to

to liue euerlastingly in such a night as this is, lying not in a soft bed (as the sicke man doth) but in a hot burning furnace, fo-
ming out such terrible raging flames. What shoulders shall be able to abide those horrible heats. If it seeme to vs as a thing intollerable to haue onely some part of our feet standing vpon a pan of burning coales, for the space of repeating the Lords prayer, What shall it be (thinke you) to stand body and soule burning in the midft of those e-
uerlasting hot raging fires in hell, in comparison of which, the fires of this world are but painted fires. Is there any wit or iudgement in this world? Haue men their right fences?

doe

doe they vnderstand what these words import? or are they peraduenture perswaded, that these are onely the fables of Poets? or doe they thinke, that this appertaineth not to them, or else that it was onely ment for others? None of all this can they say, for so much as our faith assureth vs most certainly herein. And our Sauiour Christ himselfe, who is euerlasting truth, crieth out in his Gospell, saying, *Heauen and earth shall faile, but my word shall not faile.*

Of this misery there followeth another as great as it, which is, that the paines are alwayes continuing in one like degree, without any manner of intermission, or decreasing. All manner

ner of things that are vnder the cope of heauen, doe moue and turn round about with the same heauen, and doe neuer stand stil at one state or being, but are continually either ascending or descending. The fea and the riuers haue their ebbing and flowing, the times, the ages, and the mutable fortune of men, and of kingdomes, are euermore in continuall motion. There is no feauer so feruent, that doth not decline, neither grieve so sharp, but that after it is much augmented, it doth forthwith decrease. To be short, all the tribulations and miseries are by little and little worne away with time, and as the common faying is, *Nothing is sooner dried vp*

vp than teares. Onely that paine
in hell is alwayes greene, onely
that feauer neuer decreaseth,
onely that extremity of heat
knoweth not what is either eue-
ning or morning. In the time
of *Noahs* flood, almighty God
rained forty dayes and forty
nights, continually without
ceasing vpon the earth, and this
sufficed to drowne the whole
world. But in that place of
torment in hell, there shall raine
euerlasting vengeance, and darts
of furie vpon that cursed land,
without euer ceasing so much as
one onely minute or moment.
Now what torment can be
greater and more to be abhor-
red, than continually to suffer
after one like manner, without

H any

any kinde of alteration or change? Though a meat be neuer so delicate, yet in case we feed continually thereupon, it will in very short time be very loathfome vnto vs: for no meat can be more precious and delicate than that Manna was, which almighty God sent down vnto the children of Ifrael in the Desart, and yet because they did eat continually thereof, it made them to loath it, yea, and prouoked them to vomit it vp againe. The way that is all plaine (they say) wearieh more than any other, because always the variety (yea, euen in punishment) is a kinde of comfort. Tell me then, if things that be pleasant and sauory, when they be

be alwayes after one manner,
are an occasion of loathsome-
nesse and paine: what kinde of
loathsomenesse will that be
which shall be caused by those
most horrible paines and tor-
ments in hell, which doe con-
tinue euerlastingly after one
like sort? What will the dam-
ned and cursed creatures think,
when they shall there see them-
selues so vtterly abhorred and
forsaken of almighty God, that
he will not so much as with the
remission of any one sinne, mi-
tigate somwhat their torments.
And so great shall the fury and
rage be which they shall there
conceive against him, that they
shall neuer cease continually to
curse and blaspheme his holy
H 2 name.

name. Vnto all these paines, there is also added the paine of that euerlafting consumer, to wit, *the worme of conscience*, whereof the holy Scripture maketh so oftentimes mention, faying, *Their worme shall neuer dye, and their fire shall neuer be quenched*. This worme is a furious raging despight and bitter repentance, without any fruit, which the wicked shall alwayes haue in hell, by calling to their remembrance the opportunity and time they had whiles they were in this world, to escape thofe most grieuous and horrible torments, and how they would not vse the benefit ther eof. And therefore when the miserable sinner feeth himselfe thus

thus to be tormented and vexed on euery side, and doth call to minde how many dayes and yeeres he hath spent idly in vanities, pastimes, and pleasures; and how oftentimes he was aduertised of this perill, and how little regard he tooke thereof: What shall he thinke? What anguish and sorrow shall there be in his heart? Hast thou not read in the Gospell, that there shall be *weeping and wailing, and gnashing of teeth?* The famine of Ægypt endurd onely feuen yeares, but that in hell shall endure euerlastingly. In Ægypt they found a remedy, though with great difficulty & charge; but for this, there shall neuer any remedy be found. Theirs

H 3

was

was redeemed with money and cattell, but this can neuer be redeemed with any manner of exchange. This punishment cannot be pardoned, this paine cannot be exchanged, this sentence cannot be reuoked. Oh, if thou knewest and wouldest consider, how euery one condemned to hell, shall there remaine tormenting and renting himselfe, weeping and wailing, and saying; O miserable and vnfortunate wretch that I am, what times and opportunities haue I suffered to passe invaine? A time there was, when with one cup of cold water I might haue purchased to my selfe a crowne of glory, and when also with such necessary workes of mercy

mercy in relieving the poore, I
might haue gained life euerla-
sting. Wherfore did I not
looke before me? How was I
blinded with things present?
How did I let passe the fruitfull
yeares of abundance, and did
not enrich my selfe? If I had
beene brought vp amongst In-
fidels and Pagans, and had be-
leeued that there had beene no-
thing else but onely to be born,
and to dye, then might I haue
had some kinde of excufe, and
might haue said, I knew not
what was commanded or pro-
hibited me: but for so much as
I haue liued amongst Christians,
and was my selfe one of them
professed, and held it for an ar-
ticle of my beleefe, that the

H 4 hourē

houre should come when I
should giue vp an account after
what order I had spent my life:
forsomuch also as it was daily
cried out vnto me by the conti-
nuall preaching and teaching of
Gods Embassadours (whose
aduertisements many follow-
ing, made preparation in time,
and laboured earnestly for the
prouision of good workes:)
forasmuch I say as I made light
of all these examples, and per-
swaded my selfe very fondly,
that heauen was prepared for
me, though I tooke no paines
for it at all: what deserue I that
haue thus led my life? O ye in-
fernall furies, come and rent me
in peeces, aud deuoure these my
bowels, for so haue I iustly de-
serued

ferued, I haue deserued eternall
famishment, seeing I would not
prouide for my selfe while I
had time. I deserue not to reap,
because I haue not sowne; I am
worthy to be destitute, because
I haue not laid vp in store; I
deserue that my request should
now be denied me, sith when
the poore made request vnto
me, I refused to releue them:
I haue deserued to sigh and la-
ment so long as God shall be
God; I haue deserued, that this
worme of conscience shal gnaw
mine entrails for euer and euer,
by representing vnto mee the
little pleasure that I haue en-
joyed, and the great felicitie
which I haue lost, and how far
greater that was which I might

H 5

haue

haue gained, by forgoing that little which I would not forgoe. This is that immortall worme that shall neuer dye, but shal lye there euerlastingly gnawing at the entrailes of the wicked, which is one of the most terrible paines that can possibly be imagined.

Peraduenture thou art now perwaded (good Reader) that there can be added no more vnto this, than hath beene said. But surely the mighty arme of God wanteth not force to chastise his enemies more & more: for all these paines that are hitherto rehearsed, are such as doe appertaine generally to all the damned: but besides these generall paines, there are also other

other particular paines, which each one of the damned shall there suffer in diuers sorts, according to the quality of his sinne. And so according to this proportion, the hauty and proud shall there be abased and brought low to their great confusion. The couetous shall be driuen to great necessity: the glutton shall rage with continuall hunger and thirst. The lecherous shall burne in the verry same flames which they themselues haue enkindled. And those that haue al their life time hunted after thier pleasures and pastimes, shall liue there in continual lamentation and sorrow. But because examples are of very great force to moue our hearts,

hearts, I will bring onely one for this purpose, wherby some-
what of this matter may the better be perceiued. It is written of a certaine holy man, that he saw the paines (in spirit) of a licentious and worldly man in this sort. First he saw how the diuels that were present at the houre of his death, when hee yeelded vp his ghost, snatched away his soule with great reioy-
cing, and made a present there-
of to the prince of darkenesse, who was then sitting in a chaire of fire, expecting the comming of this present. Immediately af-
ter that it was presented before him, he arose vp out of his seat, and said vnto the damned soule, that he would giue him the pre-
heminence

heminence of that honourable seat, because he had beene a man of honour, ann was alwayes very much affected to the fame. Incontinently after that he was placed therein, crying and lamenting in that honourable torment, there appeared before him two other most ougly duels, and offered him a cup full of most bitter and stinking liquor, and made him to drinke and carouse it vp all, perforce; saying, It is meet, sithence thou hast beene a louer of precious wines and bankets, that thou shouldest likewise proue of this our wine, whereof all we doe vse to drinke in these parts.

Immediately after this there came other two, with two fiery um-

trumpets, and setting them at his eares, began to blow into them flames of fire, saying, This melody haue we referued for thee, vnderstanding that in the world thou waſt very much delighted with minſtrelcie and wanton ſongs: and ſodainly he eſpied other diuels, loaden with vipers and ſerpents, the which they threw vpon the breast and bellies of that miſerable ſinner, ſaying vnto him, that forſomuch as he had beene greatly delighted with the wanton embracings and lecherous luſts of women, he ſhould now follace himſelfe with theſe refreshings, iñſtead of thoſe licentious delights and pleaſures, which he had enioyed in the world. After this fort
(as

(as the Prophet *Esay* faith in the 47. chapter) when the sinner is punished, there is giuen measure for measure, to the end, that in such a great variety and proportion of punishments, the order and wisedome of Gods iustice, might the more manifestly appeare.

This vision hath almighty God shewed in spirit to this holy man for aduertisement and instruction, not that in hel these things are altogether so materially done, but that by them we might vnderstand in some manner the varietie and multitude of the paines which be there appointed for the damned. Whereof, I know not how some of the Pagans haue had a certaine

certaine knowledge: for a *Poet* speaking of this multitude of paines, affirmed, That although he had a hundred mouthes, and as many tongues, with a voyce as strong as yron, yet were they not able onely to expresse the names of them. A Poet he was that spake this, but truely therin he spake more like a Prophet or an Euangelist than a Poet. Now then, if all this euill shall most assuredly come to passe, what man is he, that seeing all this so certainly with the eyes of his faith, will not turne ouer the leafe, and begin to prouide for himselfe against that time? Where is the iudgement of men now become? Where is their wits? yea, where is at least their selfe-

selfe-loue, which seeketh euermore for his owne profit, and is much affraid of any losse? May it be thought that men are become beasts, that prouide onely for the time present? Or haue they peraduenture so dimmed their eye-sight, that they cannot looke before them? Harken (faith *Esay*) O yee deafe and ye blinde, open your eyes that you may see; Who is blinde but my seruant? And who is deafe but yee, vnto whom I haue sent my messengers? And who is blind, but he that suffereth himselfe to be sold for a flauke? Thou that seest so many things, wilt thou not suffer thy selfe to see this? Thou that hast thine ears open, wilt thou not giue eare hereunto?

to? If thou beleue not this, how art thou then a Christian? If thou beleue it, and doest not prouide for it, how canst thou be thought a reasonable man? *Aristotle* saith, That this is the difference betweene opinion and imagination, that an imagination alone is not sufficient to cause a feare, but an opinion is: for if I doe imagine that a house may fall vpon mee, it is not enough to make me afraid, vnlesse I beleue or haue an opinion it will be so indeede: for then it is sufficient to make me afraid. And hereof commeth the feare that murdererers alwayes haue, by reason of the suspition they conceiue, that their enemies doe lye in wait for

for them. If then the opinion and onely suspition of danger is able to caufe the greatest courage to feare, how is it that the certainty and beleefe of so many and so great terrible miseries (which are farre more sure than any opinion) doth not make thee to feare. If thou perceuest that for these many yeares past thou haft led a licentious and sinfull life, and that at the last, according to present iustice, thou art condemned to these horrible torments in hell: if also there appeare by probable coniecture, that there is no more likelihood of thy amendment for ensuing years to come, than there was in those already past, how happeneth it, that running

ning headlong into so manifest a danger, thou art not at all afraid? Especially, considering the sinfull state wherein thou liuest, and the horrible paines and torments which doe attend for thee, and the time which thou hast lost, and the endlesse repentance which thou shalt haue therefore in the most horrible torments of hell. Assuredly, it goes beyond the compasse of all common fence & conceit of humane reason, to consider, That there should be such negligent, wilfull, grosse, & carelesse blindnesse, able to enter and take such deepe rooting in the soule of man.

The



The Conclusion of *all the Premises.*

F now all this be so,
I beseech thee euen
for the bitter passi-
on of our sweet Sa-
uiour Iesus Christ,
to remember thy selfe, and con-
sider that thou art a Christian,
and that thou beleueuest assu-
redly for a most vndoubted
truth, whatsoeuer the true faith
instructeth thee. This faith
telleth

telleth thee, that thou hast a judge aboue that feeth all the steps and motions of thy life: and that certainly there shall a day come, when he will require an account of thee, euen for euery idle word. This faith teacheth thee, That a man is not altogether at an end when he dieth, but that after this temporall life, there remaineth another euerlasting life; and that the soules dye not with the bodies, but that whiles the body remaineth in the graue, vntill the generall day of iudgement, the soule shall enter into another new country, and into a new world, where it shall haue such habitation and company, as the faith and workes were which

which it had in this life. This faith telleth thee also, that both the reward of vertue, and the punishment of vice, is a thing so wonderfull, that although the whole world were full of bookes, and all creatures were writers, yet should they all be wearied, and the world come to an end, before they should end their description, and make a perfect declaration what is comprehended in each one of these points. This faith informeth thee also, that the debts and duties which we owe to almighty God, are so great, that albeit a man had so many liues as there be fands in the Sea, yet would they not suffice, if they were al employed in his seruice.

And

And this faith likewise telleth thee, that vertue is such an excellent treasure, that all the treasures of the world, and all that mans heart can desire, are in no sort comparable vnto it.

Wherefore, if there be so many and so great respects that doe inuite vs vnto vertue, how commeth it to passe, that there be so few louers and followers of the same? If men be moued with gaine & commodity, what greater cōmodity can there be than to attain life euerlasting? If they be moued with feare of punishment, what greater punishment can be found, than the most horrible euerlasting dreadfull torments in the lake of fire and brimstone, to continue euer world

world without end? If that bonds of debts and benefits; what debts are greater than those which we owe vnto almighty God, as well for that he is which he is, as also for that which we haue receiuied of him? If the feare of perils doe moue vs, what greater perill can there be than death, the houre thereof being so vncertaine, and the account so strait? If thou be moued with peace, liberty, quietnesse of minde, and with a pleasant life, (which are things that all the world desires) it is certaine, that all these are found much better in the life that is gouerned by vertue and reason, than in that life which is ruled by the affections and passions of

I the

the minde, forsomuch as man
is a reasonable creature, and no
beast. Howbeit, in case thou
account all this as not sufficient
to moue thee thereunto, yet let
it suffice thee to consider fur-
ther, that euen almighty God so
abafed himselfe for thy sake,
that he descended from heauen
vnto the earth, and became
man, and whereas hee created
the whole world in sixe dayes,
he bestowed three and thirty
yeares about thy redemption;
yea, and was also contented for
the same to loose his life. Al-
mighty God dyed, that finne
should dye; and yet for all this
doe we endeauour, that finne
might liue in our hearts, not-
withstanding that our Lord
pur-

purposed to take away the life
of sinne with his owne death.
If this matter were to be discus-
sed with reason, surely this al-
ready spoken might suffice to
preuaile with any reasonable
creature: for not onely in be-
holding almighty God vpon the
crosse, but whethersoeuer we
doe turne our eyes, we shall
finde, that euery thing crieth
out to vs, and calleth vpon vs to
receiue this so excellent a bene-
fit: for there is not a thing crea-
ted in the world (if wee duely
consider it) but doth invite vs
to the loue and seruice of our
Sauaviour Iesus Christ, insomuch,
that looke how many creatures
there be in the world, so many
preachers there are, so many

I 2 books,

bookes, so many voices, and so many reasones, which doe all call vs vnto almighty God.

And how is it possible then, that so many callings as these are, so many promises, so many threatnings, and so many prouocations, should not suffice to bring vs vnto him? What might almighty God haue done more than he hath done, or promised more greater blessings than hee hath promised, or threatned more grieuous and horrible torments than he hath threatned, to draw vs vnto him, and to plucke vs away from sinne? And yet all this notwithstanding, how commeth it to passe, that there is so great (I will not say arrogancy, but) bewitch

bewitching of men, that doe beeue these things to be certainly true, and yet be not afraid to continue all the dayes of their life in the committing of deadly finnes? yea, to goe to bed in deadly sinne, and to rise vp againe in deadly sinne, and to embrue themselues in euery kinde of loathsome, detestable, and odious fin, euen as though all their whole endeaouours intended by the practise of sinne, to resist all grace and fauour in the sight of God? And this is done in such sort, so without feare, so without scruple of minde, so without breaking of one houres sleepe, and without the restraining of any one delicate morfell of meat for the

I 3 fame,

fame, as if all that they beleeuued were dreames, and old wiues tales, and as if all that the holy Euangelists haue written, were meere fiction and fables. But tell me thou that art such a desperate wilfull rebell against thy Creator and Redeemer, which by thy detestable life and dissolute conuersation, doest euidence thy selfe to be a firebrand prepared to burne in those euerlasting and reuenging horrible fires of hell. What wouldest thou haue done more than thou haft done, in case thou haddest beene perswaded, that all were meere lyes which thou haft beleeuued? For although that for feare of incurring the danger of the princes lawes,

lawes, and the execution of their force vpon thee, thou haft somewhat brideled thine appetites; yet doth it not appeare, that for any feare of Almighty God, thou haft refrained thy will in any one thing, neither from carnall pleasures, nor from backbiting and flandering thy neighbours, nor yet from fulfilling thine inordinate lusts and desires, in case thine ability serued thee thereunto. Oh, what doth the worme of thy conscience say vnto thee, whiles thou art in such a fond securitie and confidence, continuing in such a dissolute and wicked life as thou doest? Where is now become the vnderstanding, iudgement, and reason, which thou

I 4 haft

haft of a man? Why art thou not afraid of so horrible, so certaine, and so assured perils and dangers? If there were a dish of meat set before thee, & some man (albeit he were a lyer) should say vnto thee, refraine to touch and eat thereof, for it is poysoned; durst thou once aduenture to stretch out thy hand, to take a taste thereof, though the meat were neuer so sauorie and delicate, and he neuer so great a lyer that should beare thee thus in hand? If then the Prophets, if the Apostles, if the Euangelists, yea, if Almighty God himselfe doe cry out vnto thee, and say, Take heede thou miserable man, for death is in that kind of meat, and death doth

doth lye lurking in that gluttonous morfell, which the diuell hath set before thee? How darrest thou reach for euerlasting death with thine owne hands, and drinke thine owne damnation. Where is the applying of thy wits, thy iudgement, and the discourse and reason which thou hast of a spirituall man? Where is their light, where is their force? Sith that none of them doe bridle thee any whit from thy common vsuall vices. Oh thou wretched and carelesse creature, bewitched by the common enemy Satan, adiudged to euerlasting darknesse, both inward and outward, and so doest goe from one darknesse to the other. Thou art blinde

I 5 to

to see thine owne misery, insensible to vnderstand thine owne perdition, and harder than any Adamant, to feele the hammer of Gods word. Oh, a thousand times most miserable thou art, worthy to be lamented with none other teares, than with those wherwith thy damnation was lamented, when it was said, *Luke 19. Oh, that thou knewest this day the peace, quietnesse, and treasures, which Almighty God hath offered unto thee, that doe now lye hidden from thine eyes.* Oh miserable is the day of thy nativitie, and much more miserable the day of thy death: forsomuch, as that shall be the beginning of thine everlasting damnation. Oh, how much

much better had it beene for thee, neuer to haue beene born, if thou shalt be damned in the horrible pit of hell for euer, where the torments are perpetually durable. How much better had it beene for thee neuer to haue beene baptised, not yet to haue receiued the Christian faith, if through the abusing thereof by thy wicked life, thy damnation shall thereby be the greater? For if the light of reason onely sufficeth to make the Heathen Phylosophers inexcuseable, because they knowing God in some degree, did not glorifie him nor serue him (as the Apostle saith in the first to the *Romans*) how much lesse shall hee be excused, that hath receiued

receiued the light of faith, and the water of Baptisme, yea, and the holy Sacrament of the body and bloud of our Lord and Sauiuour Iefus Christ, hearing daily the doctrine of the Gospell, if hee doe nothing more than those Pagan Phylosophers haue done.

Now, what other thing may we inferre of the premisses, but briefly to conclude, That there is none other vnderstanding, none other wisedome, none other counsell in the world, but that setting aside all the impediments and comberfome dangerous wayes of this life, wee follow that onely true and certaine way, whereby true peace and euerlasting life is obtained.

Here

Hereunto are we called by reason, by wisedome, by law, by heauen, by earth, by hell, and by the life, death, iustice, and mercy of Almighty God. Hereunto are we also very notably inuited by the holy Ghost, speaking by the mouth of *Ecclesiasticus* in the sixt chapter, in this wise: My sonne harken to instruction euen from the first yeares of thy youth, and in thy latter dayes thou shalt enjoy the sweet fruit of wisedome: Approach vnto it, as one that ploweth and soweth, and with patience expect the fruitful encrease which it shall yeeld vnto thee. The paines that thou shalt take, shall be but little, and the benefits that thou shalt speedily enjoy, shall

shall be great. My sonne hearken to my words, and neglect not this my counsell which I shall giue thee, put thy feet willingly into her fetters, and thy necke into her chaines: bow downe thy shoulders, and carry her vpon thee, and be not displeased with her bonds: approach neere vnto her with all thy heart, and follow her wayes with all thy strength, seeke for her with all thy diligence, and she will make her selfe knowne vnto thee, and after that thou haft found her, neuer forsake her: for by her shalt thou finde rest in thy latter dayes, and that which before did seeme so painfull vnto thee, will afterwards become very pleasant. Her fetters

ters shall be a defence of thy strength, and a foundation of vertue, and her chaine shall be a robe of glory: for in her is the beauty of life, and her bonds are the bonds of health. Hether-to *Ecclesiasticus*. Whereby thou maiest vnderstand in some degree, how great the beauty, the delights, the liberty, and riches of true wisdome are, which is vertue it selfe, and the knowledge of Almighty God, wherof we doe intreat. But if all this be insufficient to mollifie our stony hearts, lift vp thine eyes, and fix thy thoughts constantly to behold our omnipotent God in his mercy and loue towards sinners vpon his dying croffe, where he made full satisfaction

tisfaction for thy finnes. There
shalt thou behold him in this
forme: his feet nailed fast, look-
ing for thee; his armes spread
abroad to receiue thee, and his
head bowing downe, to giue
thee, as to another prodigall
sonne, new kis ses of peace and
attonement. From thence hee
calleth thee (if thou wouldest
heare) with so many callings
and cries as there be wounds in
his whole body. Hearken thou
therefore vnto these voyces, and
consider well with thy selfe,
that if his prayer be not heard
that hearkeneth not vnto the
cries of the poore, how much
lesse shall he be heard, that ma-
keth himselfe deafe to such cries
as these, being the most merci-
full

full cryings of our louing sauour, and intended for our foules saluation. Who is he that hath not cause to resolute himselfe wholly into teares to weepe and bewaile his manifold offences? Who is he that can lament, and will not lament at this? vnlesse he be such a one as feeth not, nor careth not what great shipwracke, waste, and hauocke he maketh of all the riches and treasures of his soule.

FINIS.

GODLY
P R A Y E R S
N E C E S S A R Y
A N D V S E F V L L
for Christian Families
*vpon severall oc-
casions.*

*Therefore I say unto you, What
things soever yee desyre when yee
pray, beleue that ye receiue them,
and ye shall haue them.*



Printed at London for
M.S. 1628.



Godly Christi- an PRAYERS.

*A household Prayer for pri-
uate Families in the
Morning.*



Oft mighty and glori-
ous God, the onely
Craator and Gouer-
nour of heauen and
earth, and all things therein
contained, we miserable sinners
here

here met together by thy grace,
doe in thy feare prostrate our
selues before thy throne of Ma-
iesty and glory, desiring in some
measure to shew our vnfained
thankfulnesse, for thy innume-
rable mercies multiplied vpon
vs from the first houre of our
birth, yea before our birth, and
before time was. Before the
foundations of the world were
laid, thou out of thy free loue
and meere mercy, didst elect vs
to eternall life, when thou didst
reiect others. Thou didst cre-
ate vs after thine owne image,
engrauing vpon vs the chara-
cters of spirituall wisedome,
righteousnesse, and true hol-
inesse; when it was in thy power
to haue made vs like vnto the
beasts

beasts that perish; yea, to haue equalled vs to the basest of thy creatures. And when through our owne default we lost that dignity, thou didst so pittie vs as to send from thine owne bosome thine onely begotten Son to recouer it for vs, and to restore it to vs, and that with no lesse price then his owne heart-blood. Besides, it hath pleased thee continually to spread the wings of thy gracious protection ouer vs, to ward and guard vs by thy prouidence, to open thy hand and to replenish vs with good things, to continue our life, health, strength, food, raiment, peace, and liberty, to this very houre. Thou haft euen loaded vs with thy benefits,

if

if we had hearts rightly to consider it; thou renewest thy mercy toward vs euery morning; and the night past hast giuen vs a testimony of thy loue: For whereas, for the sinnes committed the day before, thou mightest euen in the dead of sleepe haue giuen vs a sodaine call out of this world, and so presently haue brought vs to that great account which wee must make before thee, thou vouchsafest yet to spare vs, yea (which is more) to refresh vs with comfortable rest, to preserue vs from all dangers that might haue befallen our soules or bodies, and to bring vs in safety to the beginning of this day. Heauenly father, grant that

that we may not be vnmindfull
of thy manifold mercies, but
that wee may often thinke of
them, and speake of them to thy
glory; and that the considera-
tion thereof may stirre vs vp to
deuote all the powers of our
soules, and members of our
bodies to thy seruice. Forgiue
vs our former vnthankfulnesse
for thy mercies, and our seueral
abuses of them, yea pardon all
our sinnes past, we most hum-
bly beseech thee, for thy owne
mercies sake, and for thy sonnes
merits. Our sinnes are great
and grieuous, for in sinne we
were borne, and euer since haue
we gone on in a course of sinne
and rebellion against thee, we
doe daily breake thy holy pre-

K cepts,

cepts, and that against the light
of our owne knowledge, albeit
we know that thou art our Cre-
atour, who hast made vs; our
Redeemer, who hast bought vs
with the precious bloud of thy
onely begotten Sonne; and our
Comforter, who bestowest
vpon vs all things needfull for
our being and well-being, for
this life and for a better life.
Yea euen thee, thee (O Lord)
haue we presumed to offend,
that hast beene thus abundantly
mercifull vnto vs. For this our
vnthankefulnesse and wicked-
nesse, enter not into iudgement
with vs, wee most humbly be-
seech thee from the bottome
of our hearts; but haue mercy
vpon vs, haue mercy vpon vs,
most

most mercifull Father, and in
mercy wash away all our finnes
with the bloud of Iesus Christ,
that so they may neuer be laid
to our charge, nor haue power
to rise vp in iudgement againt
vs. Pierce our hearts with a
feeling of our finnes, that wee
may mourne for them, as wee
ought to doe; make vs to loath
and abhorre them, that we may
leauue and auoid them, that we
may be watchfull against all
occasions of finne, and circum-
spect ouer our owne wayes.
Poure thy spirit and put thy
grace into our hearts, that there-
by we may be inabled for thy
seruice, and both in body and
soule may glorifie thee heere,
that wee may be glorified of

K 2 thee

thee and with thee hereafter.
And as a speciall meanes to
keepe vs in subiection before
thee, worke in vs, holy Father,
a continuall and effectuall re-
membrance of this earths vani-
ty, of our owne mortality, of
that great and terrible iudge-
ment to come; of the paines of
hell, and ioyes of heauen which
follow after; O let the remem-
brance of these things be a spur
to prouoke vs vnto vertue, and
a bridle to hold vs in from gal-
lopping after vice and wicked-
nesse. We know not how soone
thou wilt set a period to our
liues, and call for our soules to
appeare before thee, whether
this day or not before the eue-
ning; O prepare vs therefore
for

for the houre of death, that we
may then neither feare nor
faint, but may with ioy yeeld vp
our soules into thy mercifull
hands, and doe thou, O Father
of mercy, receiue them. Let thy
mercifull eye looke vpon vs this
day, shield vs from the tempta-
tions of the diuell, and grant vs
the custody of thy holy Angels,
to defend vs in all our wayes:
enable vs with diligence and
conscience to discharge the du-
ties of our callings, and crowne
all our endeauours with thy
bleffing: without thy bleffing
all mans labour is but vaine,
doe thou therefore bleffe vs in
our feuerall places; oh prosper
thou our handy-worke Prouide
for vs all things which thou

K 3 knowest

knowest to be needful for euery one of vs this day. Giue vs a sanctified vse of thy creatures, a godly iealousie ouer ourselues, a continual remembrance of thy omniscience, and omniprefence, that we may labour to approue our very thoughts vnto thee; weane vs from the loue of this world, and rauish our soules with the loue of our home and thine euerlasting Kingdome: Defend the vniuersall Church, the Churches of this Land especially, our gracious King *Charles*, our illustrious Queene *Mary*, together with Prince *Patelaine* Electour, the Princesse *Elizabeth* his wife, and their Princely issue; crowne them with thy graces here, and with thy

thy glory hereafter. Be with
the Magistracie and Ministerie
of the Realme, make thy Gof-
pell to flourish amongst vs by
the labors of those whom thou
haſt appointed to this great ser-
vice. Comfort thine afflicted
ſeruants, in what place or caſe
ſoeuer they be; giue vs a fel-
low feeling of their miseries,
and wiſedome to prepare our
ſelues againſt the euill day.
Heare vs in theſe things, and
grant what elſe thou knoweſt
needfull for vs, not for our wor-
thineſſe, but for thy Sons fake,
our alone Sauiour, in whosē
name and words, we conclude
our imperfect prayers, ſaying:
Our Father, &c.

K 4

A



*A houſhold Prayer for pri-
uate Families in the
Euening.*



Glorious God, in
Iesus Christ our gra-
cious Father, wee
wretched creatures
by nature, but by thy grace thy
seruants and children, doe here
make bold to appeare before
thee in the humility of our
foules, to performe ſome part
of that dutie which wee owe
vnto thee. And firſt we offer
vnto thy diuine Maieftie the
calues

calues of our lips, the sacrifice
of praise and thanksgivuing for
thine infinite mercies which
thou haft beene pleased to con-
ferre vpon vs out of thy bound-
lesse and endlesse goodnesse.
What thou haft done for vs this
day, is beyond all that we are
able to expresse or conceiue:
thou haft preserued vs from all
perils and dangers, so that none
of those iudgements (which our
sinnes haue deserued) haue bin
inflicted vpon vs; thou haft
inlarged our time and opportu-
nitie to repent; thou haft pro-
uided for our soules and bodies;
thou haft bin no way wanting
vnto vs, if we had hearts to ac-
knowledge it. Forgiue vs that
wee cannot acknowledge thy
K 5 goodnesse

goodnesse as we ought to doe,
and more and more quicken vs
in this dutie, that we may with
heart and voyce acknowledge
thee to be that Father of lights,
from whom we doe receiue
euery good and perfect gift:
ascribing vnto thee the whole
glory of all that we enioy, both
now and euermore. And grant
we pray thee, that our thank-
fulnesse may not be onely ver-
ball, but reall, we labouring in
deede and in truth to be dutifull
vnto thee that haft bin so boun-
tiful vnto vs. Pardon vs for the
finnes of this day, wherein we
haue offended thee, whether
open or secret, of ignorance or
of knowledge, of infirmity or
presumption, of omission or
com-

commission, in thought, word or deed. The finnes of this day are enough to plunge vs, soule and body, into the bottomelesse gulfe of perdition. If thou shouldest straightly mark them, what answer shall we be able to make thee, how shall we dare to appeare in thy presence, before whom all thy creatures feare and tremble? But thy mercy is aboue all thy workes; much more aboue all our works of sinne. In the confidence of thy mercy we come vnto thee, beseeching thee in thy sonne Christ to be reconciled with vs, and to assure vs hereof by the certificate of thine owne blessed spirit. Breake the strength of sinne that would subdue vs more and

and more; and reare in vs cleane hearts, and renew a right spirit within vs. Increase our faith in the sweet promises of the Gospell, and our repentance from dead workes, our hope of eternall life, our feare of thy name, our zeale for thy glory, our hatred of finne, our loue of righ-teousnesse, our contentment in all estates, our patience in aduersitie, our prudence in prosperitie: that so being furnished with the endowments of grace here, we may be fitted for the enioyment of glory hereafter. And because the night is now vpon vs, and our bodies desirous of quiet rest, wee pray thee to take vs into thy blessed tuitioun, and to refresh our wearied bo-dies

dies with comfortable sleepe.
Protect vs and all that doe be-
long vnto vs vnder the shadow
of thy wings, defend vs from all
euill, both of sinne and punish-
ment: keepe vs from security
and carefnesse, from dulnesse
and drowsinesse of spirit, from
fire and robbery, from the ma-
lice of Satan and all his adhe-
rents, from all perils into which
for our finnes we might iustly
fall. Let the sight of the bed
mind vs of that last bed, the
graue, wherein we are shortly
to take vp our lodging, we know
not how soone. None of vs
here present can certainly tell,
whether these eyes of ours once
closed vp, shall euer any more
open againe in this world:
therefore

therfore receiue vs, good Lord,
receiue vs into the armes of
thy mercy, vnto thine almighty
protection wee bequeath our
selues, soules and bodies, and all
that we haue: vpon thy mercy
alone we cast our selues both
this present night and for euer
more. Be mercifull to thy
whole Church, continue the
flourishing state of the King-
domes, wherin we liue. Decrease
in it the number of superstitious
Papists and prophanie Atheists,
and increase in it the number of
such as vnfainedly feare thee.
Preserue from all dangers and
conspiracies our religious King
Charles, our gracious Queene
Mary, the Prince *Palatine* of
Rhene, with that excellent Lady
Elizabeth

Elizabeth his wife, and their children. Giue them all such a meafure of thy spirit and grace, that they may feeke to aduance thy kingdome on earth, and at laft be aduanced to thine euer-lasting Kingdome in heauen. Endow the right Honorable of our Priuie Counsell with all such graces as may make them fit for fo high a place. Stirre vp Magistrates and men in authority, to endeaour after the furthering of thine honour, and the benefiting of thy people. Make the Ministers able and willing to discharge the duties of their weighty calling with diligence and conscience; water their indeauours with the dew of heauen, that daily such as belong
vnto

vnto life eternall may be added vnto the Church. Comfort, O comfort thine afflicted seruants, wheresoeuer or howsoeuer troubled: sweeten their afflictions and season their sorowes with the comforts of thy spirit. Giue them all needfull assistance, and in thy owne time a ioyfull deliueraunce. And make vs ready for afflictions, that they may not come vpon vs as a snare, but that we may in good measure, like wise Virgins be prepared for the comming of Christ Iesus, the sweet Bridegrome of our soules. Finally, we pray thee beare with the weakenesse, and coldnesse, and imperfection of our prayers, & to grant our requestes, not for our

our merits, but for thine owne
mercies, and for the sake of thy
dearely beloued Sonne Iesus
Christ, who died to make fati-
faction for vs, & liueth to make
intercession for vs, in whose
words we shut vp our imperfect
prayers, saying, as himselfe hath
taught vs. *Our Father, &c.*

O Lord blesse and saue vs,
make thy face to shine vpon vs,
thy word to instruct vs, thy Grace
to direct vs, thy Angels
to protect vs, thy spirit to
comfort and support vs,
vnto the end, and in
the end, *Amen,*
Amen.

A



*A Prayer in time
of Warre.*

H Lord God of hoasts,
in power inuincible, in
wisedome vnsearcha-
ble, in mercy incomprehensible;
that giuest deliuernance in the
time of trouble, and assistance in
the day of battell; wee most
humbly and heartily beseech
thee to saue vs from all those
extremities, and in speciall from
our enemies, which our sinnes
doe threaten to bring vpon vs.

Hitherto

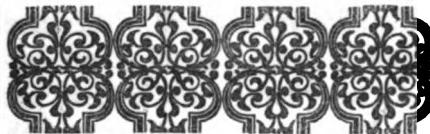
Hitherto thou hast pleased to make our Nation a spectacle of thy ineffable goodnesse, but we deserue to be made a spectacle of thy vnsupportable wrath. Our contempt of thy threatenings, our abuse of thy mercies, our neglect of thy iudgements, with infinite other inormities, doe menace the taking away of thy old mercies, and the bringing in of some iudgement. We haue iust cause to feare, O Lord, that our loud and crying sinnes doe call in our enemies vpon vs, and arme them against vs; yea, that they are already preft and prepared to execute thy vengeance. Then open our eyes, we pray thee, that we may see thy Ensigne set vp, thy Banner

ner displayed, and the euidence
of thy approaching fword: open
our eares that wee may heare
thee blowing of thy trumpet,
and giuing the alarum to warre:
open our hearts that we may
not be secure in so great danger,
but may quake and tremble to
see thy hand of vengeance be-
fore vs. And howsoeuer by our
finnes we are fet in the middef
of this danger, yet let the hand
of thy mercy (which is as om-
nipotent as that of thy iustice)
rescue vs; let thy out-stretched
arme deliuer vs. Put vp thy
fword into the scabbard; oh
bid it rest and be still. Be fauou-
rable and gracious vnto this thy
Syon, crowne her with plenty,
prosperity, and victory. Let not
her

her enemies reioyce in her subuerfion, nor triumph in her destruction. Hide not thy face from her in the day of trouble; stoppe not thine eares at our prayers. Be vnto vs all a horne of saluation, a rocke of safetie, a wall of brasse, a strong tower and fortresse against the face and force of our enemies: diuert their designes, frustrate their enuie, abate their fury, affwage their pride, restraine their power: and in thy name let vs tread them vnder, that maliciously and mischieuously rise vp against vs. Suffer not the light of thy Gospel to be eclipsed, nor the splendor of thy glory to be obscured; let not thy name be dishonoured, nor thy

thy Sanctuary defiled, nor thy truth slandered: but now and euer defend and deliuver (as thou hast formerly done) this Church and State, from plague, Pestilence, and aboue all, that most terrible vengeance, *the devou-ring sword*: and that for his sake who hath led captiuity captiue, and like a victorious Conqueror hath triumphed ouer all his enemies, euen Iesus Christ, to whom with the Father and holy Ghost, be all honour and glory,
Amen.

A



*A Prayer for them that
are about the Sicke.*

Eare vs, Almighty and
most mercifull God
and Sauiour, extend
thine accustomed goodnesse to
this thy seruant, which is grie-
ued with sicknesse; visite him
(O Lord) as thou didst *Peters*
wiues mother, and the Captains
seruant, restore vnto this sicke
body his former health (if it be
thy will) or else giue him grace
to take this thy visitation pati-
ently,

ently, that after this painfull life ended he may dwell with thee in euerlasting life: O Lord, behold we bend our knees, yea the knees of our hearts with vnfained prayers, & lift vp our eyes to the throne of thy mercies seat, to hearken to these our petitions, according to thy promises, therefore, O Lord grant our requestes, we are gathered here together in thy name, in the behalfe of this thy seruant; deliuere him we humbly beseech thee, from these his languishing paines and miseries of sicknesse, and as it hath pleased thee to lay thine hand vpon him; so, O Lord, restore him to his former health; keepe him, O Lord, from fearefull and terrible

terrible assaults, and despightful temptations of the diuell, finne, and hell: deliuere him, O Lord, as thou deliueredst *Noah* from the raging waues of the flouds; *Lot* from the destruction of *Sodome*; *Abraham* from the feare of the *Caldeans*; the children of *Israel* from the tyranny of *Pharaoh*; *Dauid* from the hands of *Goliah*; the three men from the violence of the fiery furnace in *Babylon*; *Daniel* from the mouth of the Lyons; *Ionas* from the belly of the Whale, and *Peter* from the prison of *Herod*: Euen so, O gracious Lord, deliuere the soule of this person, both now, and whensoeuer he shall depart hence from all perill and danger, open vnto him at the houre

L of

of death the doore of Paradice,
the gates of heauen, and the en-
try of euerlasting life, O Lord
Iefus Christ forgiue him all his
sinnes, and lead him with ioy
into the kingdome of thy hea-
uenly Father, euen vnto the bo-
fome of *Abraham*, and appoint
him his euerl sting rest that he
may reioyce with thee, and all
the elect children of God, to
whom be all honour, glory,
power, and domi-
nion, *Amen.*

The



*The fiske persons
Prayer.*



Ord hearken to my
prayer, and giue eare
to my humble request,
Lord be mercifull vnto
me, and giue me grace patiently
to beare the crosse, and in the
midst of this my sicknesse al-
wayes to say; thy will, O hea-
uenly Father, be done, and not
mine; forgiue and forget, most
gracious Father, all mine iniqui-
ties, blot them out of thy re-
membrance and cast them from

L 2 thy

thy sight, O Lord, as farre as
the East is from the West, the
North from the South: they
are many and innumerable, let
them not rise vp in iudgement
against me: neither enter thou
into thy narrow iudgement
with thy seruant, O Lord, for
no flesh is righteous before thee,
handle me not according to my
deserts, deale not with me after
my wickednesse, neither reward
me after mine iniquities; O Lord
my God looke not into my en-
ormious nor incestuous life: I am
ashamed of my finnes, and aske
pardon for my faults, euen with
a repenting heart and sorrow-
full minde, a bleeding soule,
with hidden teares of a true and
vnfained repentance for my
misdeeds;

misdeeds; yea, my wounded
breast surcharged with oppres-
sing greeves, doth sigh, groane,
and lament vnder the burthen
of my heinous crimes: where-
fore, O Lord, wash them away
with thy bloud which thou hast
shed for my sinnes, and I shall
be clean and pure without spot;
purge me, O Lord, with those
precious drops that distilled
from thy tormented heart, and
I shall be whiter then the snow,
burie mine offences in the se-
pulcher of thy death, and cloath
me with the garment of righte-
ousnesse, O Lord, for thine in-
finite goodnessse and mercy sake
receiue me into thy tuition and
fauour; pardon, O Lord, and
remit my sins, as thou forgauest

L 3

David

David his murther and adultery with *Bersheba*; *Saul* his persecutions of thy people; *Peter* his denial; *Mary Magdalen* her lasciuious life, and the *Publican* in the Temple with striking his breast craued thy gracious pardon: saying, *Lord haue mercy vpon me a sinner*, and although my finnes and offences are farre greater, and more grieuous then these; yet, O Lord, thy mercies exceede and are far more compassionate then our finnes manifold; I iustifie not my selfe, O my God, by the offences of these, but declare thy righteouse and mercifull clemencies in forgetting and forgiuing our abhominable trespasses and transgressions of thy wil, which though

though wee are froward, yet thou art gentle, though we are stubborne, yet thou art meeke, and though we run headlong to the pits brinke, and to the gates of hell; yet thou of thy goodnessse calleſt vs backe, and remitteſt all that wee haue done amiffe; O Lord, I haue acknowledged my faults that they are beſt knowne vnto thee: wherefore, O Lord, I aske forgiuenes for the ſame, ſend me the comfort of thy holy ſpirit, that if thou giue me my former health and ſtrength of body, I may amend my life according to thy ſacred will, and walke worthily in thy Lawes and Commandements: if it be thy pleasure to take mee hence out of this

L 4 transitory

transitory life, O Lord, grant
that I may rest and liue with
thee for euer, world without
end. O Lord, heaken vnto these
my petitions for Iesus Chift his
sake, I aske them and all other
things which thou shalt thinke
meet both for our soules and
bodies in the same forme of
prayer as hee himselfe hath
taught vs, saying: *Our Father,*
&c.

A



*A Prayer at the houre
of death.*

O Lord Iefus Christ,
which art the onely
health of all men liu-
ing, and the euerla-
sting life of them which dye in
thy faith; I wretched sinner giue
and submit my selfe wholly to
thy most blessed will, being sure
that the thing cannot perish
which is committed vnto thy
mercy, I most humbly beseech
thee, O Lord, to giue me grace
L 5 that

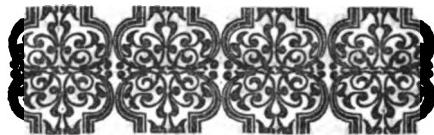
that I may now willingly leave
this fraile and wicked flesh in
hope of the resurrection, which
in better manner shall restore it
to me againe, grant me, O Lord
God that thou wilt by thy grace
make strong my soule against all
temptations, and that thou wilt
couer and defend me with the
buckler of thy mercy against
the assaults of Satan; I acknow-
ledge, that there is in my selfe
no hope of saluation; but all my
hope and trust is in thy most
mercifull goodnesse, I haue no
no merits nor good workes,
which I may alleadge before
thee; of sinnes and euill works,
alas! I see a great heape, but
through thy mercy I trust to be
of the number of thē to whom
thou

thou wilt not impute their sins,
but take and impute mee for
righteous and iust, and to be the
inheritor of euerlasting glory.
Thou, O most mercifull Lord,
wert borne for my sake, thou
didst suffer both hunger and
thirst, thou didst preach, teach,
pray, and fast for my sake, thou
didst all good workes, and suffe-
redst most grieuous pangs and
torments for my sake: and fi-
nally, thov gauest thy most pre-
cious body to dye, and thy blef-
fed bloud to be shed on the
crosse for my sake: wherefore
most mercifull Sauiour, let all
these things profit me, which
thou hast freely giuen mee,
which hast giuen thy selfe for
me, let thy bloud cleanse and
wash

wash away the spots and soulenesse of my finnes, let thy righeteousnesse hide and couer my vnrighteousnesse, let the merits of thy bitter sufferings be a sufficient and propitiatory sacrifice, and satisfaction for my finnes: giue me, O Lord, thy grace, that my faith and beleefe of thy true and grieuous death wauer not in me, but euer be firme and constant, that the hope of thy mercy & life euerlasting neuer decay in me, that charitie waxe not cold in me: and finally, that the weaknesse of my flesh be not ouercome with the feare of death; grant me also, O most mercifull Sauour, that when death hath shut vp the eyes of my body, yet the eyes

eyes of my soule may still behold and looke vpon thee, and that when death hath taken away the vse of my tongue and speech; yet my heart may cry, and say vnto thee, O Lord, into thy hands I giue and commit my soule, Lord Iefus receiue my spirit, and take mee to thy mercies, *A-*
men.

A



*A Prayer for a Woman in
time of her trauaile.*

Ighteous & holy Lord
God, I doe now finde
by experience the fruit
of my sinne, that I must trauaile
in sorrow, and bring forth in
paine: and I vnfainedly adore
the truth of thy sacred Word,
as certifying vnto me, that sor-
row must be in the Euening: so
comforting me also against the
Morning, that a Childe shall be
borne. Willingly I doe desire to
submit

submit my selfe in hope into
this thy chaitisement; and to
learne the desert of my sinne,
horrible in themselues, that
these temporall paines, are fore-
runners of eternall: and yet by
thy mercy may be so sanctified
vnto me, as not onely to pre-
uent eternal vengeance, but also
prepare for eternall comforts,
euen to be Saued by bearing of
Children.

Grant me therefore (gracious
Father) true repentance and
pardon for my sinnes past, that
they may not stand at this time
in this my neede betweene mee
and thy mercy. Giue mee a
comfortable feeling of thy loue
in Christ, which may sweeten
all other pangs, though neuer
fo

so violent or extreame: make me still to lift vp my soule vnto thee, in my greatest agonies, knowing that thou alone must giue a blessing to the ordinary meanes for my safe deliuernace. Lay no more vpon me then I am able to endure; & strengthen my weake body to the bearing of what sorrowfoeuer, by which it shall feeme good vnto thee to make triall of me.

Grant me to consider that howsoeuer it be with me, yet I am alwaies as thine hand, whose mercies faile not, who will be found in the Mount and greatest extremitie, and to whom belong the issues of death: so prepare me therefore to death, that I may be fit for life, euen to yeeld

yeeld fruit aliuе vnto the world,
and to be renewed and enabled
to nourish the same. And when
thou hast safely giuen mee the
expected fruit of my wombe,
make me with a thankfull heart
to consecrate both it and my
selfe wholly to thy seruice all
the dayes of my life, through
Iesus Christ mine onely Sa-
uiour and Redee-
mer, *Amen.*

A



*A Thanksgiving after
safe deliverance.*



Blessed for euer be thy
great and glorious
Name (most deere and
louing Father) for thy great
mercy to me most weake and
sinfull woman.

Wonderfull art thou in all
thy workes (O Lord) the riches
of thy mercies are past finding
out: thou hast plunged me with
great afflictions, and yet thou
hast returned and refreshed me
againe:

againe: thou hast brought me to the feare of the graue, and yet thou hast raised me vp again to life. O how hast thou shewed thy power in my weaknesse? How hath thy louing kindnesse preuailed against my vnworthinesse? Thou mightest for my sinnes haue left me to perish in mine extremities, but thou hast compassed me about with ioyfull deliueration: thou mightest haue made my wombe a graue to burie the dead: or in affording life to another, thou mightest haue procured my death, but yet thou hast not onely made my wombe a wel-spring of life, but restored life vnto me also, for the cherishing thereof. Marueilous (O Lord) are

are thy workes, infinite are thy mercies, my soule by present experience knoweth it well. O my soule praiſe thou the Lord, and all that is within me praiſe his holy name. My soule praiſe thou the Lord, and forget not all his benefits. Thou haſt heard my prayers, and looked vpon my sorrow, thou haſt redeemed my life from death, and healed mine infirmities, and crowned me with thine euerlaſting compaſſions.

O giue me, I humbly pray thee, a thankfull heart, not onely now while the memory & ſenſe of thy fauour is fresh before me, but continually euen fo long as I haue any being.

Grant that I may learne by this

this liuely euidence of thy pow-
er and mercy, for euer hereafter
to depend onely on thee. Quic-
ken me also to all holy duties,
that my thankfulnesse may ap-
peare in my pure and Christian
carriage.

Make me a kind and carefull
mother, willing to vndergoe the
paine and trouble of education.
Let no nicenesse or curiositie
hinder mee from those seruices,
to whom both nature and reli-
gion hath appointed me: let me
also be carefull when time re-
quireth, to season the fruit thou
haft giuen me, with the fauing
knowledge of thee, & thy deere
Son, that my desire may mani-
festly appeare to be set for the
encrease of thy Kingdome.

Vouchsafe

Vouchsafe so to order my affections & to bring them in obedience vnto thee, that if it shold be thy pleasure either now or hereafter to take this Infant frō me, I may as willingly part with it, as thou freely gaue it me.

And now (O God) perfect in mee that strength which thou hast begun, make me to grow in care to serue thee faithfully, both in the duties of pietie, and in other businesse of my place and calling, that I may be a comfort to my husband, and example to my neighbours, a grace to my profession, and a meanes of glorie to thy Name, through Iesus Christ my Lord and Sauiour, *Amen.*

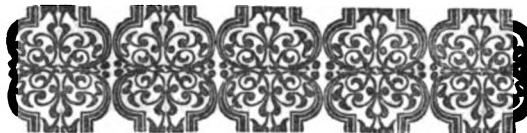
FINIS.

THE
**Common Cals,
Cryes and Souuds
of the *Bell-man.***

OR
**Diuers Verfes to put
vs in minde of our
mortalitie.**

*Which may serue as warnings
to be prepared at all times
for the day of our
death.*

Printed at *London* for
M.S. 1628.



For Christmas day.

*R*emember all that on this morne,
Our blessed Sauior Christ was borne;
Who issued from a Virgin pure,
Our soules from Sathan to secure,
And patronise our feeble spirit,
That we through him may heauen inherit.

For Saint Stephens night.

*T*His blessed time beare in your minde,
How that blest Martyr Stephen dy-
In whom was all that good confinde, (ed,
That might with flesh and bloud abide:

M

In

The Bel-mans Sounds.

*In doctrine and example he
Taught what to doe, and what to flee:
Full of the spirit he would preach,
Against opinions false and naught,
Confute them too, and boldly teach
What Christ himselfe to him had taught;
For which at last he lost his breath,
Ston'd by the stony hearts to death: (end,
Let vs then learn by this blest Martyrs
To see our follies, and our liues amend.*

For Saint Johns day.

*This man the word did boldly teach,
Saw Christ transformed, and did
The glory in that Mount he saw; (preach,
And by that glory stroue to draw,
The sonle of man to sinne a thrall,
To heaven, to which God send vs all.*

For

The Bel-mans Sounds.

For *Innocents day*.

*The swordes of Herods seruants tooke
Such sweet yong things, as with a look
Might make a heart of Marble melt,
But they nor grace, nor pittie felt;
Some from the cradle, some awake,
Some sweetly sleeping, some they take
Dandled vpon their mothers lap,
Some from their armes, some from the pap.*

For *New-yeares day*.

*All you that doe the Bell-man heare,
The first day of this hopefull yeare;
I doe in loue admonish you,
To bid your old sins all adue,*

M 2

And

The Bel-mans Sounds.

*And walke as Gods iust Law requires,
In holy deeds and good desires,
Which if to doe youle doe your best,
God will in Christ forgiue the rest.*

For Saint Dauids day.

*I Am no Welchman, but yet to show
The loue I to the Countrey owe,
I call this morning, and beseeke
Each man prepare him for his Leeke;
For as I heare some men say,
The first of March is Saint Dauids day;
That worthy Britaine, valiant, wife,
Withstood his Countries enemies,
And caused his Souldiers there to choose
Leekes for to know them from his foes;
Who brauely fought, and conquest won,
And so the custome first begun.*

Then

The Bel mans Sounds.

*Then weare your Leeks, and doe not shame
To memorize your worthies name:
So noble Britaines all adew,
Loue still King Charles, for he loues you.*

For the 5. of Nouemb.

*A Wake Britaines subiects
with one accord,
Extoll and praise,
and magnifie the Lord,
Humble your hearts,
and with deuotion sing
Praises of thanks to God
for our most gracious King;
This was the night
when in a darksome Cell,
Treason was found in earth
it hatcht in hell;*

M 3 And

The Bel-mans Sounds.

*And had it tooke effect,
what would availe our sorrow,
The traine being laid
to haue blowne vs vp o'th'morrow?
Yet God our guide
reueal'd the damned plot,
And they themselues destroy'd,
and we were not.
Then let vs not forget
him thankes to render,
That hath preseru'd and kept
our faiths defender.*

For Good Fryday.

*ALL you that now in bed doe lye,
Know, Iesus Christ this night did dye,
Our soules most sinfull for to saue,
That we eternall life might haue;
His*

The Bel-mans Sounds.

*His whips, his grones, his crown of thornes,
Would make vs weepe, lament, and mourn.*

For Sunday.

L *Et labour passe, let prayer be
This day the chiefeſt worke for thee,
Thy ſelfe and ſeruants more and leſſe,
This day muſt let all labour passe.*

*All hale to you that ſleepe and reſt;
Repent, awake, your finnes deteſt,
Call to your minde the day of doome,
For then our Sauiour Christ will come,
Accompt to haue he hath decreed,
Of every thought, word, worke, and deeede:
And as we haue our times here paſt,
So ſhall our Iudgements be at laſt.*

A 4

As

The Bel-mans Sounds.

A S darkesome night
vnto thy thoughts present,
What 'tis to want
 the dayes bright Element,
So let thy soule descend
 through contemplation,
Where vtter darknesse keepes
 her habitation,
Where endleffe, easleffe
 pines remedileffe
Attend to torture sinnes
 curst wilfulnesse:
O then remember
 whilst thou yet haft time
To call for mercy for
 each forepast crime;
And with good Dauid
 wash thy bed with teares,

That

The Bel-mans Sounds.

*That so repentance may
subdue hels feares:
Then shall thy soule
more purer then the Sunne,
Joy as a Gyant
her best race to runne,
And in unspotted robes
her selfe addresse
To meet her Lord
that Sonne of righteousnesse,
To whom with God the Father
and the Spirit
Be all due praise,
where all true ioyes inherit.*

*T*He Belman like the wakefull
morning Cocke,
Doth warne you to be vigilant
and wise:

M 5

Looke

The Bel-mans Sounds.

*Looke to your fire, your candle
and your locke,
Preuent what may through
negligence arise;
So may you sleepe with peace
and wake with ioy,
And no mischances shall
your state annoy.*

*Y*Our beds compare unto the graue,
Then thinke what sepulcher you haue.
For though you lay you downe to sleepe,
The Belman wakes your peace to keepe,
And nightly walkes the round about,
To see if fire and light be out;
But when the morne (dayes light) appeares
Be you as ready for your prayers:
So shall your labours thriue each day,
That you the Belman well may pay.

Like

The Bel-mans Sounds.

*L*ike to the Seaman is our life,
Toft by the waues of sinfull strife,
Finding no ground whereon to stand,
Vncertaine death is still at hand:
If that our liues so vainlesse be,
Then all the world is vanitie.

*T*Hose that live in wrath and ire,
And goe to rest in any finne,
They are worse vnto their house the fire,
Or violent theeuers that would breake in.
Then seeke to shun with all your might,
That Hidras head, that monstrosus sin;
That God may bleffe your goods abroad,
And eke also your selues within.

Sleepe

The Bel-mans Sounds.

SLeepe on in peace, yet waking be,
And dread his powerfull Maiestie,
Who can translate the irkesome night,
From darknesse to that glorious light,
Whose radient beames when once they rise,
With winged speed the darknesse flyes.

THou God that art our helpe at hand,
Preserue and keepe our King & land
Frem forraigne and domesticke foes,
Such as the word and truth depose;
And euer prosper those of pittie,
That loue the peace of this our Citiie.

AWake from sleepe, awake from sin,
With voyce and heart to call on him,
Who

The Bel-mans Sounds.

*Who from aboue pleas'd to descend,
From Sathan's malice to defend
Our forfeit soules, to that rich grace
Where we may still behold his face.*

*L*et vs repare and God implore,
That henceforth we transgres no more
And that our ioy be at this tide,
That we in him be satisfide;
Then shall we all for his deare sake,
Be blest asleepe, be blest awake.

*S*Ith neither men nor Angels know,
When as the dreadful trump shal blow,
Nor when our Sauiour Christ shall come
To give the world a wofull doome;
Thinke then but what a case you're in,
That sleepe in unrepented finne:

O

The Bel-mans Sounds.

*O wake, O wake, O watch and pray,
And thinke upon this dreadfull day.*

*Sleepe not so sound, rest not secure,
Marke well my words, of this be sure
The waking Virgins past the gate,
When those that slept came all to late:
Wherfore be watchfull in your center,
That you may with the Bridegrome enter.*

*If wicked imps wake day and night,
And keepe their candle alwayes light,
And all their skill and practise bend,
To bring their damned plots to end;
Let vs not sleepe, but laud his skill,
That frustrates all their projects still.*

The

The Bel-mans Sounds.

THe night well spent,
the day drawes nigh,
Awake from sleepe
and sinne defie,
All sluggish sloath expell away,
Hauе still in minde the iudgement day,
When dead shall rise at trumpets call,
The graues shall open wide with all.

ARise from sinne,
awake from sleepe,
The earth doth mourne,
The heauens weepe;
The winds and Seas distempered bin,
And all by reason of mans sin:
Wherfore arise, lay sleepe aside,
And call on God to be your guide,

From

The Bel-mans Sounds.

*From raging sword and arrowes flight,
And from the terrors of the night;
From fires flame, from sin and sorrow,
God bleffe you all, and so good morrow.*

*ALL you which in your beds doe lye,
Unto the Lord ye ought to cry,
That he would pardon all your finnes;
And thus the Belmans prayer begins;
Lord giue vs grace our sinful life to mend,
And at the last to send a ioyfull end:
Hauing put out your fire and your light,
For to conclude, I bid you all good night*

*Mans life is like a warfare
on the earth,
Whose time is spent with
troubles, toyles and cares,*

Subject

The Bel-mans Sounds.

*Subiect to all temptations
from his birth:
In woe he liues and dyes
at vnawares.
The furest signe true
fortitude to shew,
Is in his life all
vice to ouerthrow.*

*O Harke, O harke my Masters all,
To your poore seruants cry and call:
And know all you that lye at ease,
That our great God may if he please,
Depriue you of your vitall breath:
Then sleeping, thinke your sleep is death.*

L
*et true repentance cleanse your sin,
And then your soules cōmend to him,
That*

The Bel-mans Sounds.

*That by his death hath rais'd and cur'd
The dead, the blinde, and them assured
To give to them eternall rest,
To liue in heauen among the blest.*

*Confesse thy finnes to God on hie,
Who pardons sinners when they cry;
Bewray thy faults to him in time,
Who will in Christ forgiue thy crime.*

*H*E that on the crosse hath dyed,
And for our finnes was crucified,
Be you euer blest in him,
And cleane remitted from your sinne:
Be it granted as I haue praid,
And so the Belman resteth paid.

All

The Bel-mans Sounds.

*A*LL you that in bed doe lye,
Harken well to what I cry,
Leaue of your finnes, repentance craue,
It is the onely way your soules to saue.

*R*epent in time while ye haue breath,
Repentāce commeth not after death:
He therefore that will liue for aye,
Must leaue his finnes, and to God pray.

O Gracious God and blessed,
Preserue all ye that be in bed,
So that your quiet rest may take,
Vntill the morning that yee wake:
Then may ye all with praises sing,
To thee O God our heauenly King.
Remem-

The Bel-mans Sounds.

R Emember man thou art but dust,
There is none alive but dye he must,
To day a man, to morrow none,
So soone our life is past and gone.
Mans life is like a withered flower,
Alive and dead all in an houre,
Leauc of thy sins therefore in time,
And Christ will rid thee from thy crime.

O Mortall man that is made of dust,
In worldly riches put not thy trust,
Remember how thy time doth passe,
Euen like the sand that from the Glasse,
Hath spent the time and there remaines,
Neuer canst thou call that time againe.

Sicke

The Bel-mans Sounds.

*S*icke men complaine they cannot sleepe,
The Bel-man such a noise doth keepe;
Others that doe win at play,
Saies he too foone proclaines the day:
Yet to the fiske that drawes short breath,
It puts them in the minde of death;
And saies the gamster makes good stake,
If he for heauen so long would wake;
And all this while like silly worme,
He doth his office but performe:
Then if his duety breed disease,
Heele go to bed and none displease.

F I N I S.



The Famous History

of Gvy Earle of *Warwicke*.

By SAMVEL ROWLANDS.



L O N D O N,
Printed for *Edward Brewster* at the Sign of the Crane in St. Pauls
Churchyard. 1682.

TO THE
RIGHT HONOURABLE

*Philip Earl of Mountgomery, Lord
Herbert of Sherland, and of the most
Noble Order of the Garter, Knight.*

R ight worthily Enobled and
truly Honourable LORD!
vouchsafe of your generous courtesie,
(to which all men yield a general ap-
plaud) to accept this flight and weak
Poem, derived from a strong and
mighty subiect (to wit) Great *GVY*
of *Warwick* (our famous Country
man) whose valor hath bin the wor-
lds wonder and his admirable acts of
Chivalry, terrors and daunting fears
of all the opposites of himself and
this Kingdome: the neglect-

A 2 ing

The Epistle Dedicatory.

ing of whose worthy Memory, hath induced my more willing than able Muse, to revive the deeds of this dust-consumed Champion; upon whose honourable Combat, King *Athelstone* ventur'd the whole Realm of *England*. Disdain not therefore (most worthful and precious spirit) in the true affability of your esteemed Virtues, to vouchsafe the view of these Artless Lines, which in the silence of greater sufficiencies, serve only to keep Valour from Oblivious destruction.

Most humbly devoted

to your Honors virtues,

SAMUEL ROWLANDS.

TO

To the Noble *English* Nation.

R_Enowned English! whom our Lines invite,
To view the *Acts* of Warwick's worthy Knight;
Whose deeds of old, writ with an ancient Pen,
Have now out worn the memories of men,
Most strange in this same Poet-plenty-age:
When Epigrams and Satyrs biting, rage:
Where Paper is employed every day,
To carry Verse about the Town for pay,
That Stories should intomb'd with Worthies lie,
And Fame, through Age extinct, obscurely die,
Deign to accept what recreation hours
Have spent upon this Countrey-man of ours:
It seems too far unkind, that in these days,
We toyl so much in other Nations praise,
That we neglect the famouſing of our own,
Which over-matchful unto them were known.
England hath bred such men of Valour try'd,
Could match all Kingdoms in the world beside.
Take here a veiw of knighthoods ancient face,
His bruised Armour, and his bloody Cafe:
His broken Launce, gapt Faulchion, batter'd Shield,
His valiant Combates with his Foes in Field.
The wounds and scarres insculpt upon his flesh,
His mortal fights renew'd each day afresh,
His reasons that did animate to Arms,
His freeing tender Ladies from theis harms;
His hacked Target, and his splinter'd spear
His killing Serpents, savage Bore, and bear.

A 3

Then

The Epistle

*Then look on some, in Ages since benighted,
Who never were with martial deeds delighted:
That are no kin to them which went of old
In Iron Armour, these are Knights in Gold:
And you shall see that one doth wear the name,
When th' others actions merits for the same.
The same for merit was renowned GUY,
A Champion that his fame with blood did buy;
And never held his life in Coward fear,
But ventur'd it at point of Sword and Spear:
He was a Prodigal of life and limb,
And bad all welcome, came to fight with him:
Were it a man, like to Gogmagog;
Or Cerberus, that triple headed Dog,
Or he that often did Olympus climb,
And was the only Club man of his time,
Great Hercules if he had breath'd on ground,
When English Guy of Warwick liv'd renown'd,
There would have been a Combat 'twixt them two,
To try what proud Alcibes force could do;
Or Hector, whose applaud the world doth know,
Or fierce Achilles fearful to his Foe.
Had all these liv'd together in an Age,
They had been Combatants, the Earth their Stage.
Kind English, yield unto your Countrey-man
As gentle entertainment as you can,
Though he lye quiet now transform'd to dust
Sleeping in death as other mortals must:
With your life-giving breath, revive his Fame,
That hath deserv'd an honourable Name.
And having view'd his Actions, wish with me,
That all the Knights we have, were such as he.*

S. R.

To the Honourable Ladies of E N G L A N D.

Ladies in elder times your sex did need
Knight-hoods true valour to defend your
Of admirable actions we do read, (rights,
Have been atchiev'd in cruell bloody fights.
Fell ugly Serpents were destroy'd and flaine,
Strange Monsters mangled, Giants hew'd in twaine.

But who deserv'd more in such enterprize,
Then worthy English, bred where we are borne?
Such as did ease and idlenesse despise:
For Armour more than filke by them was worne.
These were the Champions that for Ladies good,
Would bleed, as long as they had drops of blood.

Such was Sir *Guy*, whose Story here we tell,
Valours renowned honourable man:
He lov'd your kinde in heart exceeding well,
How can you chuse but love his Legend then?
Bestow the reading of it, if you please,
'Gainst melancholly, the same dull disease.

SAM. ROWLANDS.

The

The ARGUMENT.



UY of *Warwick* (Son to Earle *Rohands* Steward) in blooming youth of Natures spring, fell in love with the Earles faire Daughter *Phelice*, whose disdaining of him, in that he was but a meane Gentleman, and not by birth answerable to her honourable estate, did afflict his tormented minde with much distressed passions, till in a vision *Cupid* presents her with the picture of *Mars*, enjoining her to love *Guy*, as the admired Champion of Christendom: Vpon this she yeeldeth affection, on condition of Adventures, which to atchieve, he departs into *France*, and shortly returnes with Trophees of victory, and prizes of honour: But *Phelice* not satisfied therewith, he leaves *England* again, performing in forraigne Countries wonderfull acts: then returning, marries his Love, whom after forty dayes he leaves, departing on Pilgrimage to the holy Land, effecting in that journey many strange things: Then supposed to be dead; comes back disguised and out-worne to memory, and fights a Combate for King *Athelstone*, killed *Colbrond* the Gyant of *Denmarke*, freeing thereby the Kingdome from invasions. After that, lives obscurely in a Cave, and comes for Almes to his own Castle, not revealing himself till the houre of his death, and then he sent his Lady a ring, by which token she knew her husband, and came most wofully to close up his eyes, dying her self shortly after him, for very grief and extreme sorrow.

The]

T H E
F A M O U S H I S T O R Y
O F
Guy *Earl of Warwick.*

In Nature's green unmellowed years
Cupid tormenteth Guy;
Inthrals his heart to Phælice love,
by object of the eye.

C A N T O I.

When dreadful *Mars* in Armor every day
Lov'd stately *Juno* and *Bellonia* best,
Before he knew the Court where *Venus* lay,
For then he took himself to ease and rest;
When all his Thoughts unto the proof were steel'd,
And all his Actions manag'd in the field.
A Knight of his (a worthy *English* man)
That went like him, clad in an Iron Coat,
In *Warwick*, with the worlds applaud began
To be a man of admirable note:
Such was the Valour he ascended by,
That *Pagans* trembled at the name of *Guy*.
This man compos'd of courage, full of sprite,
Of hard adventures, and of great designs.
To fight with Giants took a chief delight,
Or search some Cave that Monster undermines;

B

Meet

The Famous History

Meet with a Boar to make a bloody fray,
Or combat with a Dragon by the way.
Yet ere he entertain'd his Love to Arms,
He grew devoted to the Queen of Love,
Attempting Beauties Fort with fierce Alarms,
The victory of such a prize to prove,
As elder times before could ne're injoy;
A sweeter face than lost old *Priam Troy*.
Fair *Phælice*, equal match to *Cupid's Mother*:
A curious creature, and the Kingdoms pride:
All spacious *Britain* had not such another,
For glorious beauty, and good parts beside:
'Twixt her and *Vulcan's* wife no odds were known,
But *Venus* had a Mole, and she had none.
For most directly she had *Venus* hair,
The same high fore-head, and attractive eye:
Her cheeks of Roses mixt with Lillies fair;
The very lips of perfect Coral-dye:
Ivory teeth, a dainty rising chin,
A soft touch, pleasing, smooth, and silken skin.
With all perfections made a peerles Creature
From head to foot, she had them every one:
Mirrour she was of Comeliness and feature
An *English* Phænix, supreme fair alone:
Whom gazing peoples censures thus would grace,
Beauty lives no where but in *Phælice* face:
In *Phælice* face (this object of *Guy's* sight)
Where looks of love, and glances of disdain,
From thence sometimes his eyes attract delight,
From thence anon his heart depriveth pain.
One while sweet smiles do give encouragement,
Another time stern looks work discontent.
Thus on Love's Seas, tost by the storms of terrour,
'Twixt prefent calm, and sudden furious blast;
Resolving love, yet finding love in error,
In freedom chain'd, in liberty bound fast;
He sighs that fortune doth so strangely deal,
To give a wound that Beauty will not heal;

That

of Guy Earl of Warwick.

That Beauty will not heal (quoth he) fond man.
Thou wrong'st thy self, and thy fair Goddes too;
By looks to know a womans heart who can?
And look on her is only all I do:
I'le take another course more resolute,
To speak, to write my honest meaning fuit.
But if I should be so, what hope have I
That she will hear my words, or read my lines
She is Earl *Roband's* heir, and born too high
To condescend unto my poor designs:
Though I a Gentleman by birth am known,
Earldoms I want, and Lordships I have none:
O! women are ambitious out of measure,
They mount aloft upon the wings of pride;
And often match more for this worldly Treasure,
Than any loving cause on earth beside;
Which makes some wish rather there were no gold,
Than love for it should base be bought and sold.
If such she be (as not be such is rare)
What will my words, or sighs, or tears prevail?
I enter then a Labyrinth of care,
And strive against both wind and tide to fail:
A restles stone with *Sisyphus* I roul,
And heap continual torments on my soul.
Then I attempt to fly with waxen wings,
Where *Phæbus* Chariot burns in brightest flame;
And shall be censur'd, that in childish things,
As Love, I have begot eternal shame:
Rejected and despis'd, in base esteem
To th' envious world, I shall no better seem.
But cease, Loves coward, banish thoughts of fear,
Be resolute, and good succes attend thee;
Phælice of force a loving heart must bear;
If he that shoots love-darts of gold befriend thee,
And by no reason he can be thy foe,
Because thou lov'st his mothers picture so.
I am resolv'd: Go on to *Phælice* Bower,
And from as true a heart as flesh can yield,

The Famous History

Intreac her hear me in a blessed hour;
And with kind pity all my sorrows shield;
To look upon me with remorse of mind,
That holds my lift as her love is inclind.
This said, to *Warwick Castle* he repairs,
Where the rich Jewel of his heart remain'd;
Earl *Robamd* bids him welcome, and prepaers
With hunting-sports to have him entertain'd:
But thereunto unwilling ear he lends,
And sudden sicknes for excuse pretends.
The Earl much grieved at this alteration,
Sent his physician for to do him good;
Who told *Guy*, that his only preservacion,
Consisted in the present letting blood:
And that his body in distemperature,
Was difficult and very hard to cure.
Doctor (quoth *Guy*) 'tis true I know as much,
I find my self to be exceeding ill;
But there's a flower, which if I might but touch,
Would heal me better than thy physicks skill:
'Tis called by a pretty pleasing name,
And *Phelix* soundeth somewhat near the same.
Quoth the Physician, Sir, I know it not,
Nor in the Herbal read of such a flower:
Yet in this Castle it is to be got;
Said *Guy*, it grows not far from yonder Tower.
I'le find it out my self, Doctor refrain,
Galen ne're had the Art to cure my pain.
Left in this passion to converse with moan,
As in a window he did sifing lye.
In a delightful Garden all alone,
The Emp'refs of his thoughts he did espy;
Which to his soul did much rejoicing bring,
Fear was depos'd, and Hope was Crowned King.
Now is the time (quoth he) fair Fortunes Sun
Shines favourable on my gloomy cares:
Now may I end the grief that love begun,
And boldly ask good hap, how well she fares:

Now

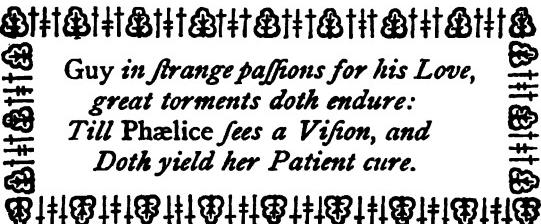
of Guy Earl of Warwick.

Now will I enter into yonder shade,
To court the worlds admired Beauteous Maid.
Phælice I come, assist me (*Cupid*) now,
Prepare an Arrow ready for thy bow:
I never went a wooing: Teach me how
Good action (with good speech) I may bestow:
But above all things, gentle *Cupid* move her,
That she believe me, when I swear I love her.
With speed unto the Garden then he goes,
Where one of *Phælice* Damsels let him in;
And in a curious Arbour of repose,
Finds *Cytherea* with her silver skin:
Whom he salutes with Grace and Majesty.
Beholding her with Love's enchanting eye.
Fairest (quoth he) of all, the works in Nature,
Whose Equal never breath'd this common air,
More wonderful than Earth can yield a creature,
For every part belonging unto fair;
Immortal Creature of Cœlestial frame,
Eternal honour still attend thy Name
I come to thee about the like poor suit,
That once *Leander* came to *Hero* with,
Hoping thereby to reap more lovely fruit
Than *Mars* attain'd when he deceiv'd the smith.
'Tis only Love that I with heart present;
'Tis only Love must give my soul content.
Incline (sweet Lady) to my humble motion;
Compassionte the grief that I endure.
Regard my life that rests at thy devotion,
With pity take my dying heart in cure:
O let it not in groaning torment swell!
And break in twain, because it loves thee well.
Great Princes love thee, this I knew before,
And deeds of honour for thy Name have done;
But neither King nor Prince can love thee more
Than doth poor *Guy*, thy Fathers Stewards Son;
His love to thee is so inestimable,
To countervail it all, they are not able.

Phælice

The Famous History

Phælice thus interrupts his Protestation:
No more of Love, cease gentle Youth (quoth she)
I have a mind fram'd of another fashion,
Virginity shall live and die with me:
Love is compos'd of idlenes and play,
And leadeth unto vain delights that stray:
Besides it ill beseems thee, be so bold,
Inferior and unfit for my degree;
And if unto my Father this was told,
I know it would procure reproof to thee:
That proverb in this point might make thee wise,
That Princely Eagles scorn the Catching Flies:
And with this anwer she departed thence,
Leaving poor *Guy* more vexed than before:
For now in deep despair of recompence,
He never doth expect Loves comfort more;
But unto sorrow, sighs and tears doth give,
Wishing each day the last he had to live.



Guy in strange passions for his Love,
great torments doth endure:
Till Phælice sees a Vision, and
Doth yield her Patient cure.

C A N T O I I.

With tired thoughts remains this woful wight,
Distracted in his melancholy mind,
Partaking nothing that contains delight,
All things are harsh, distastful, out of kind:
Phælice denies him Love; whose sound of breath,
Is like the Judge that dooms a man to death:
Like to *Oreles* in his frantick fits,
He tare the golden tresses from his head;
Or mad *Orlando* quite deprived of wits,
From whom the use of sense and reason fled;

So

of Guy Earl of Warwick.

So fares it with this Love-tormented man,
Whose raging thoughts into disorders ran.
Society he shuns, and keeps alone,
Accusing Destiny, and cursing *Beauty*;
He hates himself, and is a friend to none,
Beyond the limits of all love and duty.
Venus (quoth he) how are thy Laws forgot,
Thus to afflict him that offends thee not?
What is the cause I am rejected thus?
Who interrupts my love to Beauties mirror?
I'le drag him hence to roaring *Erebus*,
There to be plunged in eternal terror.
I'le to *Foves* Court, and there with shouts and cries,
Make such a clamour as shall rent the skies.
Shall I be cozen'd as *Orpheus* was?
Assist me *Theseus* to revenge this wrong.
Where's *Radamant*, that Justice cannot pass;
Euridice is fold even for a song:
Fiends, Furies, Goblins, Hidra's, for a fall,
I am prepar'd to manage with you all.
I'le mount upon the back of *Pegasus*,
And in bright *Phaebus* flames my self will wrap:
Then will I tumble windy *Eolus*
To sleep in *Thetis* watery crystal lap:
From thence I'le post unto the Torrid *Zone*,
To find which way fair *Phaelice* Love is gone:
Jason had luck to win the golden fleece;
I like the skin, but for the horns I care not;
Fair Hellen was a waggish wench of *Greece*:
Bold *Mars* will venture, bashful *Venus* cares not.
Trust a fair face! Not I, let him that list;
What *Hercules* without a Club in's fist?
Thus for a time his Senses were deprived,
Being left by love as blind as *Cupid*'s eyes;
Till Reason to perfections state revived,
And extream passions cease to Tyrannize:
For in a Vision *Phaelice* did descry
The power of Love, and yields her heart to *Guy*:

Fair

The Famous History



*Fair Phælice in a Vison
Entertains the love of Guy;
Injoyning him adventures strange,
His manly foce to try*

*By Morphæus possest of quiet sleep,
In dead of night, when Visions do appear,
The heart-tormentor, he that pierceth deep,
And maketh Lovers buy their bargain dear,*

Sends

of Guy Earl of Warwick.

Sends from his bow a shaft with golden head,
And wounded *Phælice* in her Maiden-bed.
Before her he presents a Martial wight,
Clad all in Armour for Encounters fit;
And says, *Sweet Virgin, love this man of might,*
Give him the heart, for he doth merit it;
For valour, courage, comely shape and limb,
The world hath not a Champion like to him.
Great honour (Lady) thou shalt gain thereby,
T' adorn thy noble and renowned birth;
He shall aspire unto such Majesty.
His Name shall be a terror on the Earth.
He shall become a Champion unto Kings,
And by the Sword perform admired things.
Be not ambitious that thou art high-born;
Be not disdainful of a mean Estate;
Be not defiled with the brand of scorn;
Be not too proud that thou art Beauties mate:
For t'is in vain to strive against my bow;
If I say, *Love*, it must and shall be so.
Fix not thy thoughts vainly on worldly wealth,
(Coyn should not be foundation unto Love)
Corrupted hearts it draws away by stealth;
Thefe Money-matches cannot happy prove:
For as the goods of Fortune do decay,
So love, which they beget, consumes away.
I know how *Pluto's* golden Treasure fways,
By devillish and accursed false illusion:
I know how Womens humours now a-days,
Run after Riches to their own confusion;
I see the pleasant with most abject life,
With Gold enough can buy a dainty Wife.
But *Phælice*, if thou knew'st as much as I,
How base the Gods esteem of such abuses,
When Beauty sells, and Riches comes to buy,
Which are not made for one another's uses;
Thou wouldest scorn that Maidens should be sold
As Cattel are, for Silver and for Gold.

C

Love

The Famous History

Love must be simple, harmless, pure and plain,
And take original from true affection;
It must reciprocal return again,
Or else it doth discover imperfection;
Love's inward thoughts concur in outward deeds,
Such as from loyalty and truth proceeds;
Thy Lover comes not for advancement to thee;
In that thy Father is a worthy Earl;
It is not Dowry that can cause him woo thee;
Hadst thou the *Arabian Gold*, or *Indian Pearl*.
But as great *Jupiter* to *Leda* came
For a sweet Face, his purpose is the same.
Therefore sweet Virgin use him kindly well,
Make much of *Guy*, embrace him for thine own;
Afford him Love room in thy heart to dwell;
Let him no longer live in pensive moan:
But the next time thou dost behold his face,
Give him encouragement, with kind embrace:
And with that word (*imbrace*) he shot, and hit
The very Center of her tender heart;
Feeling the wound, she starts, awak'd with it,
Being taught thereby to pity Lovers smart,
For *Cupid* drew his Arrow to the head,
Because he would be sure she should be sped.
With that she fetch'd a sigh, a grievous one,
And from her eyes a shov'r of Tears did fall.
Where is (quoth she) the gentle Love-God gone,
Whose power I find is powerful over all?
Oh! call him back, my fault I do confess,
I have in Love been too too pitifuls.
Sweet Boy, sollicite for me to thy Mother,
And at her Altars I will sacrifice,
From this day forth I will adore no other,
No Goddess shall be gracious in mine eyes,
But she that hath imperious rule and might,
To lead obdurate hearts to kind delight,
Compassion now hath worthy Conquest made
Of that strong Fort that did resistance make.

One

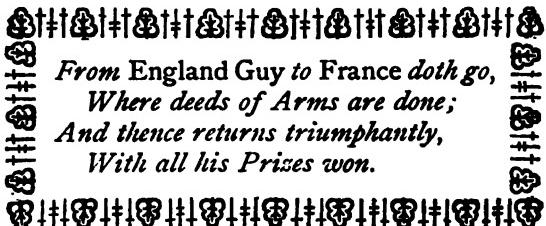
of Guy Earl of Warwick.

One shافت had been sufficient to perfwade
A League for life, a Truce till death doth take,
Guy more than Life, doth *Phælice* love prefer,
Phælice affects *Guy* dear, as he doth her.
But unto him her love is yet unknown,
Though his be made apparent long before.
He understands not that she is his own,
He feels no salve appli'd unto his sore,
Till forc'd by passions, and constrain'd laments,
A second Suit he boldly thus presents.

Phælice, I was arraigned long ago,
And now I look for Judgement at thy hand:
I have been Prisoner in a Jayl of wo
So long, that speedy sentence I demand:
Oh speak unto me either life or death!
For I am tired with my vital breath.
If kindness dwell in that fair shape of thine,
Expres it with (*I love*); if none there be,
Then say, *I cannot unto love incline*;
And so thou mak'st a quick dispatch with me:
Censure me sudden, either smile or frown,
I will not live thus for this Kingdom's Crown,
Phælice reply'd, 'Tis not at my dispose,
To fashion Love, without my Friends consent,
What, would you wish me to be one of those
That are to Parents disobedient?
Shall fond affections over-rule the will,
And do you good, to be accounted ill?
You know my Father's greatness in the Land,
And if he should (as there's no other like)
The love of one too mean for me, withstand,
How could we bear the stroke disgrace would strike?
Nothing but death would make my sorrow sweet,
And shame would wrap me in a Winding-sheet.
Doubt not of Father in this case (quoth he)
For *Warwick's* Earl (the Honourable man)
Shall see such deeds of valour done by me,
To have dislike he neither will nor can.

The Famous History

Injoyn me what adventures thou think'ft good,
That wounds and scars may let my body blood.
Why then (quoth she) *Guy* make thy Valour shine
Throughout the world, as glorious as the Sun;
My heart, my soul, my life, my love is thine:
What deeds of honour by thy hands are done:
Make thy self famous by a Martial life,
And then take *Phælice* for thy lawful wife.
I ask no more (said he) to gain thy love,
I shall esteem it bought at easie rate:
O that I were at work, my task to prove,
With *Hercules*, or some such churlish Mate.
Phælice farewell, this kiss thou gavest me,
Shall make a number kiss the ground for thee.



From England Guy to France doth go,
Where deeds of Arms are done;
And thence returns triumphantly,
With all his Prizes won.

CANTO III.

I Nlarg'd from sorrow's thraldom by hope's bail,
Guy arms his thoughts with Honours enterprize,
Imbarks himself, and into *France* doth sail
Leaving fair *England*, where his comfort lies,
He seeks for Enemies, he longs for Foes,
And now desires to be a dealing blows.
In *Normandy* arriv'd, he understands
That there was Warlike busines to be done,
For valiant Knights of divers Christian Lands,
The race of Valour did intend to run:
A great advantage was propounded there,
Which news was musick to his greedy ear,

The

of Guy Earl of Warwick.

The prize that drew them all unto this Place,
Was Daughter to the *Almain* Emperor,
For *Blanch*, with such a wondrous heavenly face,
It had attractive beauty full of power:
In her such Graces did unite together,
The Worthies of the world came postling thither.
Who won the Damsel (it was thus decreed)
By manly courage, and victorious might,
Should have her mounted on a milk-white Steed,
Two Greyhounds and a Faulcon, all in white:
This was his lot that could attain the day,
To bear the Honour, and the Maid away.
Our *English* Knight prepares him for the Field
Where Kings were present, Princes did repair;
Where Dukes and Earls a great Assembly held
About the face that was so wondrous fair:
Though only one must speed, and hundreds miss,
Yet each man there imagines *Blanch* is his.
The spacious field where they assembled were,
Hardly affordeth room for Armed Crouds:
The golden glittering Armour that was there,
Did dart the Sun-beams back into the Clouds:
The pamper'd horses proudly stamp the ground,
To hear the clamour of the Trumpets sound.
A *German* Prince of an undaunted sprite,
A first and very fierce Encounter gave
Unto an Earl, whose valour did requite
With blow for blow, as resolutely brave;
Till by a stroke the Earl received on's head,
He was unhors'd, falling to ground for dead.
Then *Guy* came forth with courage to the Prince,
And deals with him as *Hercules* would do;
Like force he never felt before nor since,
Such hard extreams he ne're was put unto:
Just where himself had laid the Earl in swound,
There down comes he, both horse and man to ground.
Duke *Otton* seeing this, was in a rage,
And desp'rate humour did incense him so,

He

The Famous History

He vow'd by Heaven nothing should affwage
His fury, but the death of that proud Foe.
Prepare thee, fight, to breathe thy last (quoth he)
Monster, or Devil, or what e're thou be.
They joyn together with a dreadful fight,
The splinters fly, and clatteing Armour sounds;
The dust ascended up, and blinds their sight;
The blood allays it, streaming forth their wounds.
Both their swords break, they light, and on his back
Guy threw the Duke, that ev'n his bones did crack.
Duke *Rainer* would revenge his Cousin then,
And for Encounter he prepareth next.
Quoth *Guy*, I find y'are wretches and no men,
That with a blow or fall so soon be vext:
But come, and welcome, I am for you all;
We say in *England*, *The weakest must to th' wall.*
They rush together, that the ground did shake,
Whilst animating Trumpets sound alarm;
In *Rainer's* shoulder *Guy* a wound did make,
Whereby he lost the use of his right arm;
Yielding himself as others did before,
Unable once to wield his weapon more.
Then for a while all stood amaz'd at *Guy*,
And not a man was forward to proceed;
Till *Lovaine's* Duke his Fortunes went to try,
Having good hope that he should better speed:
Well mounted, and well arm'd, he fair did sit
On a proud Steed, that ill indur'd the bit.
I think (quoth he) thou some Inchanter art,
That hath the force of Magick in thine arm,
I'le teach thee to believe e're we depart,
Quoth *Guy*, for thou shalt feel that I can charm:
I'le conjure thee even with an Iron Spell,
My fword shall send thee unto Heaven or Hell.
With that he lent him such a cruel stroke,
That the other did return a weak reply;
With second and with third his Helmet broke;
Hold, hold (quoth he) I'le rather yield than die:

Fight

of Guy Earl of Warwick.

Fight for a Woman he that list for me,
I think the Devil cannot deal with thee.
Then not a man that would encounter more,
They all were terrifi'd and stood in fear;
And in a rage among themselves they swore,
What shall a stranger all the honour bear
Of this great day? What cursed fortune's this,
That all the glory of the field is his!
Amongst themselves his happineſſ they curſt,
In envy's heat, not knowing what to do;
They could have kill'd him, but that no man durſt
Put his own life in hazard thereunto.
If wiſhes might have done it, he had dy'd,
But fight with him not any could abide.
The Emperor, for *Guy*, a Knight did ſend,
Asking his Name and Birthright, which he told;
Then faid His Maſteſty, I much commend
Thy haughty Courage reſoluteſly bold:
Brave *Engliſh* man, thou art thy countreys pride,
In *Europe* lives not ſuch a man beside.
I do admire thy worth, thy Valour's great;
To ſpeak thy praife my tongue cannot ſuffice;
Aſcend to Honour's juſt deserved ſeat,
That art a ſecond *Hector* in mine eyes.
This day thy worthy hand hath ſhew'd me more
Than in my life I ever ſaw before.
Come and receive thy due deſert of me,
My Daughter's love is free at thy diſpoſe,
The Greyhounds, Steed and Faulcon, take to thee;
Thy worthineſſ doth merit more than thoſe:
Hold, here's a Jewel, wear it for my fake,
Which I a witneſſ of my love do make.
Guy thank'd his Highneſſ for his gracious favour,
And vow'd him ſervice whilſt his life did laſt,
Then to the Princeſſ with a mild behaviour,
A reverent, humble, modeſt look he caſt,
Saying, Fair Lady, Fortune is my Friend,
That doth ſuch beauty to my lot extend.

Madam,

The Famous History

Madam, accept your loyal *English* Knight,
To do true service when you please command it:
Who, while he hath a drop of blood, will fight
In your behalf, against who dare withstand it:
To be your Husband is degree too high;
'Tis Grace sufficient, call me Servant *Guy*:
In *England* doth my Marriage Love remain,
To whom I must and will be true for ever;
About whose face Nature hath took such pain,
I durst have sworn flesh cou'd have matcht it never;
But now I find (that curioufly have ey'd her)
There is a *Phœnix* in the world beside her,
And that's your self; I dare the world deny it;
But which is fairest, eye cannot decide,
No humane judgement in the world can try it,
Who hath most Beauty, *Blanch*, or my fair Bride,
I dare be bold to call your Beauties Twins,
And *Venus* Blackamoor to both your skins.
Oh *Phælice!* here's thy Picture in this Princess,
Methinks th' art present in her lovely look:
Thou that of my souls faculties art Mistres,
Recorded in Time's brazen leaved Book;
To thee if I prove false, or be misled,
Jove's fearful vengeance light upon my head.
Quoth *Blanch*, Thy constancy (and sighed deep)
Is highly to be praised; thou dost well:
He that Love's-promise will no faithful keep,
In horrors and in torments let him dwell.
But I suppose thy vows are yet to make,
And so what thy sword won, thy heart may take.
What I avouch is true, the Heaven knows,
My protestations are above the skies;
Madam, the Sun declines, day ancient grows,
I'le take my leave of you in humble-wife,
My Body is unto repose inclin'd,
Although no rest be in my troubled mind.
My troubled mind's in *Warwick-Castle* now,
Although my body be in *Normandy*.

Here

of Guy Earl of Warwick.

Here I make others bend, there I do bow,
And lowly as the humble ground do lye,
Even at Love's feet I cast my self to ground,
Though Victory my Temples here have crown'd.
I cannot stay, I must to *England* back,
My mind misgives me, *Phælice* is not well:
Like my sad thoughts, my Armour shall be black!
I'le suit me in a mournful Iron-shell:
For where the mind meets with suspicious cares,
Distrust is ever dealing doubtful shares.
Yet I have much good fortune on my side,



The Famous History

That know the means how to attain my bliss;
For *Phælice's* Love is to Conditions ty'd,
And I do trust she is my own for this:
By this she may: but if she more require,
There's nothing in the world I will deny'r.
With hasty journey he is homeward bound.
Leaving the vulgar to the nine days wonder:
Arriving safely on the *English* ground,
Posting to her, suppos'd too long asunder:
Whom with more joy his cheerful looks behold,
Than can by pen, or lines of ink be told,

*In France all Knights of Christendom,
To win a Princess, meet:
Guy conquers all, and wins the prize,
Then doth his Goddess greet.*

With the rewards of Victory
Guy doth his Love present,
But Phælice is not satisf'd:
Him forth again she sent.

CANTO IV.

IN the supposed Heaven of repose,
Hope casteth Anchor for his Barque to ride:
With kind salute unto his Love he goes;
Who gives embracement, and all things beside
Befit Affection; all such Complements
As Love can look for, gracious she presents.
Fair Foe (quoth *Guy*), I come to challenge thee,
For there's no man that I can meet will fight;
I have been where a Crew of Cowards be,
Not one that dares maintain a Ladies right:

Good

of Guy Earl of Warwick.

Good proper fellows of their tongues, and tall,
That let me win a Princess from them all.
Phelice, this sword hath won an *Em'rors* Daughter,
As sweet a Wench as lives in *Europe's* space:
At price of blows, and bloody wounds I bought her,
Well worth my bargain; but thy better face
Hath made me leave her to some others Lot;
For, I protest by Heaven, I love her not.
This stately Steed, this Faulcon and these Hounds,
I took, as in full payment of the rest:
For I will keep my love within the bounds
That do inclose the compass of my brest:
My constancy to thee is all my care,
Leaving all other Women as they are.
But Sweet-heart, tell me, shall I have thee now,
Wilt thou consent the Priest shall do his part?
Art thou resolved still to keep thy Vow?
Is none but I half with thee in thy heart?
Canst thou forfaine the world, change Maiden-life,
And help thy faithful Lover to a Wife?
Quoth *Phelice*, Worthy Knight, my joys are great,
To understand thy honourable deeds:
It seems some were in such a bloody sweat,
Their Valour, Fame and Reputation bleeds:
I give thee humble thanks, that for my sake
Such hard Adventures didst vouchsafe to take.
To win a Princess was a precious prize;
But sure, methinks, if I had been Sir *Guy*,
She should have found more favour in mine eyes,
Than take a Horse, and turn a Lady by.
What, is a Horse, a Faulcon, and a Hound,
More worthy than a Lady so renown'd?
Perhaps you'll say, 'tis done for love of me;
I do imagine, nay, believe it so.
And though I jest, I will do more for thee,
Than thou, or any but my self doth know.
I'll never marry while life's glass doth run,
But only thee, or I will die a Nun.

D 2

But

The Famous History

But give me leave to speak my mind (kind Love)
Let me lock up my secrets in thy brest.
I had a Vision did affection move,
Cupid came to me in my quiet rest,
And did command me, in his Mothers name,
To love thee. Thus perswading to the same,
An armed man (just as I see thee now)
He fet before me, speaking to me thus.
Phælice, be gentle-hearted, yielding, bow,
Do not oppose against the power of us;
But all thy love, thy loyalty and truth,
Bestow it freely on this matchless youth.
Throughout the world his Fame shall be admired,
And mighty men shall tremble at his wrath.
To end Kings quarrels, he shall be required,
His worthiness shall tread no common path.
But actions to be fear'd, he shall effect
Matters of moment, things of great respect.
This (in effect) he did to me relate,
And I have been obedient to his will.
Now if I would, I know not how to hate;
Of perfect kindnes I am taught the skill.
Believe me, *Guy*, for if it were not so,
This secret of my heart thou shouldest not know.
But now, my Love, before thou dost posses
Thy constant *Phælice* in her Marriage-bed,
Thou must do deeds of greater worthyness,
Than winning of a Lady with her Steed.
I'le ever love thee, though I ne're do more,
But will not grant thee use of love before.
Not grant me use of love (quoth he) fair Friend!
Why then of force I must abroad again.
I will content thee, or I'le make an end
One way or other, slay or else be slain.
Ere I return again into this Realm,
Thou shalt confess I have fulfill'd thy Dream,
Assist me Heavens, as I mean upright;
For I protest by all the powers Divine,

No

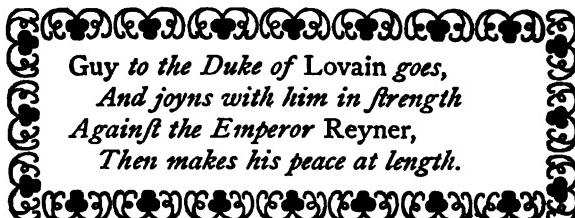
of Guy Earl of Warwick.

No unjust quarrel shall procure me fight,
To wrong the wronged I will ne're incline;
But stand for those that by oppression fall,
In Honor's venture; be it life and all.
Come my *Bellona*, do thou gird my fword,
Embrace my Armour in thy Ivory Arms,
And such kind kisses as thou canst afford,
Beflow vpon me in the stead of Charms.
I think upon *Ulysses* loving Wife,
How thou art now to imitate her life.
Farewel, my *Phalice*, health and happines
Attend thee ever, to thy hearts desire.
And I beseech God grant me like success,
As I resolve my love to thee intire,
At my return, when *Mars* his bus'nes ends,
My comfort is, *Hymen* will make amends.
And so unto Earl *Roband* he repairs,
And tells him, he is come to take his leave;
He must seek out where Honour dealeth shares,
To purchase that which worthy men receive.
At home (saith he) my honourable Lord,
I find that Valour nothing can afford;
Therefore I'le search abroad what's to be done,
From Countrey unto Kingdom I'le resort,
By Nature's course my Glafs hath much to run;
I well may spare some years for fighting sport;
Of idleness there's nothing comes but evil,
I hate a Coward as I hate the Devil.
Guy (quoth the Earl) thou mak'ſt me grieve at this,
The news is more than I can well indure,
Thy wished company so soon to misſ,
When I did make account I had been ſure
Poffeft of thee, at thy late travels end;
And doſt thou now Journeys anew intend?
Remain with me, truſt not to fortunes pow'r;
Though now ſhe hath ſo well and kindly dealt,
She may allot thee an unlucky hour,
That instantly her Favours ſo have felt.

Her

The Famous History

Her coutesies are most unconstant things,
Believe her not, she dealeth false with Kings.
Triumphant on her wheel now thou dost sit,
And with Fame's Triumph thy glory doth remain,
Oh! do not over-rashly hazard it;
Lost honour is not eas'ly got again.
May not one cursed and unhappy blow
Betray thy self to thy insulting Foe?
May not a Monster, or a savage beast,
At unawares deprive thee of thy breath?
May not a Tyrant when thou thinkest least,
Cut off thy course by an untimely death?
May not a thousand dangers on thee light,
Where but thy self, thy wronged self must right?
(Quoth *Guy*) My Lord, danger he may hot fear,
That to Adventures doth himself dispose;
He must a mind of resolution bear,
And think himself too good for all his foes;
I'le never dread I shall be over man'd
While I have hands to fight, or legs to stand.
Therefore in humble fort I leave your honour,
Wishing all health unto your happy state.
If Fortune take a frowning mood upon her,
Why, she shall fee I will disdain her hate,
What star soever fway'd when I was born,
I have a mind will laugh mis hap to scorn,



*Guy to the Duke of Lovain goes,
And joyns with him in strength
Against the Emperor Reyner,
Then makes his peace at length.*

C A N T O V

Now *Guy* expects a favourable gail,
Which to his hearts desire he doth attain;

And

of Guy Earl of Warwick.

And with a speedy passage he doth fail,
To seek Adventures out in in *France* again;
Where finding none, from thence away he hies
To *Lovain*, where in siege the Emp'ror lies.
For *Segwin* Duke of *Lovain's* hap was fuch,
At *Tournament* a Noble-man to kill,
The Emperor's cousin, whom he loved much,
And took the death of him exceeding ill;
So that a quarrel thereupon arose,
And Wars ensu'd betwixt two mighty foes.
Thither goes *Guy* to lend the Duke his aid,
But in the way an accident befel;
For by Duke *Otton* he was false betray'd,
And's life in question, which he freed well,
Otton in *France* before disgrac'd by *Guy*,
Had vow'd where e're he met him he should die.
And to that end, sixteen appointed were
To lye in ambush, and surprize him so;
All men of resolution, void of fear,
That in a Forest did themselves bestow,
And set on *Guy*, only with three Knights more,
The like distreis he ne're was in before.
Now Gentlemen, and loving Friends (quoth he),
Shew your selves *English* hearted, rightly bred.
Here is some odds, sixteen unto you three;
But I the fourth will stand you in some stead;
You three shall combat six, that's two for one;
And with the other ten let me alone.
Wherewith he drew his sword, and laid about,
That ratling Armour echo'd in the skye;
Dealing so resolute amongst the rout,
That down they drop on every side, and die.
Here lyeth one that hath no legs to stand,
And there another wanting head and hand,
Guy quickly made dispatch of his half score,
He was not long in ridding them away:
But then remained half a dozen more,
Which two of his most worthy Knights did say

When

The Famous History

When he perceiv'd them fall, he stamp't the ground,
And utter'd forth this fearful angry sound:
Ah villains! how my soul abhors this fight:
For these how my revenging passion strives:
This bloody deed with blood I will requite.
You die for it, had each a thousand lives.
Two slain out-right, and *Heraud* wounded too,
Is the last cursed Act that you shall do.
With force (as 'twere exceeding humane strength)
He lays upon them blows to stagger under,
And brought them breathles to the ground, at length
Cut all in piece-meal for the Crows afunder:
There lye (quoth he) and feast Fowls of the Air,
Or feed those savage beasts that will repair.
But these sweet Gentlemen that have resign'd
Their dearest Lives for the defence of me,
And came from *England*, as their Love inclin'd,
Companions in my hardest haps to be;
I will inter in honourable wise,
With best solemnity I can devise,
From thence unto a Hermit, dwelling nigh,
He rode, and did commit that charge with care,
Who did perform that office carefully,
And *Heraud* home unto his Cell he bare;
Who was not dead, though *Guy* suppos'd him slain,
But by the Hermet was restor'd again.
Now forth goes *Guy*, pensive, perplexed, sad,
Grieving that Destiny so cruel dealt;
For left alone, no company he had,
To ease the torments that in heart he felt:
Till travelling along, at last he found
A place for honour very much renown'd.
There did he meet with *Tilt* and *Tournament*,
And entertain both glory and delight;
There fortune yielded him her full consent
To win the best of every valiant Knight:
Of all the worthy men that did resort,
Not one could match him in Duke *Reyner's* Court.

Then

of Guy Earl of Warwick.

Then to the Duke of *Millain* he repairs,
Where for his worth he is admir'd of all:
And understanding that some great affairs
'Twixt *Segwin* Duke of *Lovain* did befall,
And th' Emperor; *Millain* he did forfake,
And towards *Lovain* did his journey take,
As he did pass upon the way, he meets
A Pilgrim, that with travel seemed faint:
Whom in all human courtesies he greets,
And with some news entreats him to acquaint
His longing ear; he with a sigh or two
Said, Sir, with news I little have to do.
One thing in all this world is all my care,
And only that, and nothing else I mind;
I seek a man, and seek him in despair;
Because I long have fought, and cannot find
A man more dearly to my souls love ty'd,
Than all the men are in the world beside.
Why, what art thou, quoth *Guy*, or who is he?
Of kindness be so kind, as tell in brief,
I am an *English* man of Knights degree,
(Quoth *Heraud*) and the subject of my grief,
Is losf of one Sir *Guy*, my Countrey-man,
Guy with joys tears lights to embrace him then.
And art thou living, *Heraud*, my dear freind
(Quoth he)? and kindly took him in his arms:
Then cheerfully let sorrows all take end,
And let me know who cur'd thee of thy harms?
The good old Hermit by his skill did save me,
With wholsome Medicines and Salves he gave me.
Guy did reioyce; and *Heraud's* joys abound
At this so good and happy accident;
No angry Star in opposition frown'd.
But each was owner of his own content:
So posting with good fortune on their side,
Unto the Duke of *Lovain* they do ride.
The City in distrefes besieg'd they find,
And very small resistance could be made;

E

But

The Famous History

But *Segwin* was right joyful in his mind,
That worthy *Guy* was come unto his aid.
For now (quoth he) boldly presume I can,
We have an honourable valiant man.
Advise me, warlike Knight, what's to be done,
To free the present danger we are in?
My Lord (quoth *Guy*), there's freedom to be won;
Ev'n by a course my self will first begin:
Let's issue forth upon them presently;
Our Courages will make the Cowards fly.
I'le give consent to any thing thou wilt,
Thy project willingly I do approve:
Let limb be lost, let life and blood be spilt,
All follow thee, that comes to me in love,
Open the Gates, let's beat them from our Walls:
He lies no lower than the ground, that falls.
Then suddenly the City they forsake,
And on the *Almains* resolutely set,
Where such a bloody slaughter they did make,
That many thousand lives paid Death his debt,
Of thirty thousand that in Siege there lay,
Scarce thirty hundred that escap'd away.
The Emperor at this was much aggrieved,
And with new forces gave a new assault,
Knowing the City could not be relieved,
And then their strength would weaken by default.
So comes upon them with a fresh supply,
Thinking at length to famish them thereby.
Guy and the Duke upon the Walls appear,
And tell him he shall never win the Town:
For they can spare their Soldiers much good cheer,
Throwing them Victuals in abundance down:
Intreating them, if they want more than that,
To speak, they shall have store to make them fat.
But now, quoth *Guy*, your Bodies are well fed,
How do you feel your Stomachs to go fight?
I am afraid you are not rightly bred,
But Dunghils, that will sooner crow than bite;

For

of Guy Earl of Warwick.

For still when Cowards do begin a fray,
Look e're it ends, to see them run away;
And so your selves have lately done we see,
Your tounges we heard, but hands there's no man feels:
Most hot to brabble and contend you be,
But wondrous quick and nimble at your heels.
We did suspect when you came here to forage,
We should have been incumbred with your courage.
But it's not so, alas you're not the men,
Unless perhaps asleep you should us catch;
For waking we'l encounter one for ten,
And never wish to have a better match:
Have at you once again, sit fast, we come,
March on my hearts, sound trumpet, strike up drum:
Upon the sudden with the Foe they be,
Fighting like men that laught pale death to scorn,
Resolved now they would their City free,
Or never live to see the next day morn.
Much blood was shed, great store of lives it cost,
And on the *Almains* side the day was lost.
The Duke, with *Guy*, pursue their foes in chase;
Who like so many Hares away do fly;
Wishing that they had wings to mend their pace;
So sweet is life to them that fear to die.
But Fortune in an angry doom decreed,
Their glory, honour, fame and life should bleed:
The Victors to the City then retired.
With trophies of triumphant glory won;
And all that heard the Action much admired
The great exploit so resolutely done:
But unto *Guy* the Duke all thanks did yield;
For thou (quoth he) art *Cæsar* of our field
My Lord (quoth *Guy*), I joy not half so much,
That we have wrought a freedom by the sword,
As I should glory, if my hap were such,
'Twixt you and th' Emperor to make accord:
Give me but leave, I will endeavour it;
And put good will to a blunt Soldiers Wit.

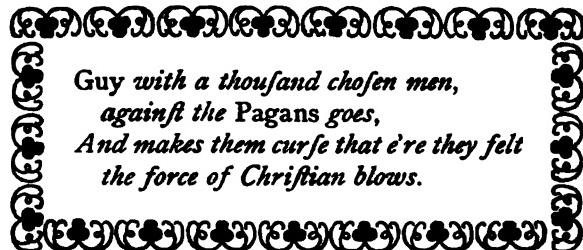
The Famous History

The Duke consents with thanks, and doth intreat
Him take a guard of Soldiers forth the Town;
Danger that seems but little, may prove great,
I would not have thee wrong'd for *Reyners* Crown.
Go honourable man, what thou shalt do,
I'le set my hand, my heart, my life thereto.
Guy goes unto the Emperor, speaks thus:
High Majesty, all health unto thy Grace,
And peace to thee, if thou say peace to us;
And love to thee, if thou wilt love embrace:
As we are Christians, let us War no more,
But fight 'gaint such as will not God adore,
We sue to thee not in a servile manner,
As dreading any power or force thou hast;
For Victory doth now display his banner,
And War yields us a fweet and pleasant taſt;
No cause doth move it, but a Conscience cause,
To bring the Heathens to Religious Laws.
Speak *Reyner*, and resolve, what wilt thou do?
With Soldiers brevity my Message ends;
Give me an Answer, ev'n as brief hereto:
Shall we be Christians Foes, or Christian Friends?
Shall we among our selves the Name divide?
Or challenge them that have the same deni'd?
Brave *English* man! hadſt thou spoke thus before,
Thouſands, quoth he, had liv'd which now are slain;
Earth ſhould have wanted of that slaughter'd ſtore
Which doth in her vast bowels now remain:
Thou haſt prvail'd with me, hot War ſhall ceafe,
And I embrace thee as a friend in piece,
Thy motion tends to Honour, Honour's Knight,
And thou ſhalt live in Fame's immortal praife,
When thou art buried in eternal night,
Thy name ſhalt laſt the longest length of days.
Thou doſt the Worthies of the world exceed,
Bleſt be the Countrey did thy perſon breed.
Come, go my Liege (quoth *Guy*) unto the Town,
And to Duke *Segwin* there a League renew:

Our

of Guy Earl of Warwick.

Our end shall be to pull the *Pagans* down,
That unto Christ's Religion are untrue.
My greatest joy will be to hear it said,
This is the best days work that e're *Guy* made.



*Guy with a thousand chosen men,
against the Pagans goes,
And makes them curse that e're they felt
the force of Christian blows.*

C A N T O VI.

THE power of peace hath vanquisht stubborn War,
And mighty Princes worthily conclude,
The sword shall rust in sheath before it jar,
To be with blood of Innocents imbrew'd:
Christians in Name and Actions to unite,
'Gainst unbelieving Infidels to fight.
Guy with a thousand men doth take his leave,
To hearken further after Martial news,
And doth a true intelligence receive,
That barb'rous *Pagans*, *Sarasens* and *Jews*,
Turks, and the like, of *Mahomet's* blind Crew,
In most confused War each others flew.
To them he goes, partial on neither part,
His fword did favour every side alike,
They all were odious to him in his heart;
Which arm'd his hand with vigour for to strike,
And work amazement unto their contending.
Coming so roughly to their quarrels ending,
Quoth they amongst themselves, What fellow's this,
That lays about him like a mad man thus?
Of certainty, more than a man he is;
For human force would fear to fight with us:

But

The Famous History

But if he be, as seemeth by his shape,
Had he ten thousand lives he should not scape.
Then did a haughty Pagan step to *Guy*,
And said to him, if Valour in thee rest,
Let's have a little sport 'twixt thee and I,
Only to see which of our Swords cuts best:
Thou hast a weapon there like to a Reed:
Methinks it is too blunt to make one bleed.
Too blunt (quoth *Guy*)! and in his anger groans:
Pagan, I like thy humour passing well.
I'le whet it, e're we part, upon thy bones,
And then another tale thou wilt me tell;
If it should fail me now, it were a wonder,
Such Lubbers it hath often hew'd in funder.
But come, art ready? Bid thy friends adieu,
And say thy Prayers unto thy Pagan Gods;
For I do mean to use thee like a Jew,
Because with Christians thou dost stand at odds;
Look that thy head be set on sure and fast,
Or, mortal man, I'le prove thee but a blast.
Then did they lend each other lusty knocks,
That sparks of fire did from their Helmets fly:
The Martial multitude about them flocks,
Expecting all the end and death of *Guy*:
For *Colbrond*, whom he fought withal, was strong,
And had been Champion to the Pagans long.
At length *Guy* lent him such a speedy blow,
That down comes *Colbrond* and his strength to ground.
Pagan (quoth he), is my sword sharp or no,
With which even now such a blunt fault you found?
Rise quick, for if thy legs thou canst not feel,
Off goes thy head as sure as this is steel.
Forthwith he made him shorter by the head,
And that unto the Emperor he sent.
The Infidels grew all astonished,
For they in *Colbrond* were so confident,
They durst have ventured goods, and life, and limb,
On any Combat that was fought by him,

Then

of Guy Earl of Warwick.

Then *Heraud* (to give *Guy* some breathing space)
Challeng'd a *Pagan*, called *Elmadant*;
And dar'd him, and defi'd him to his face;
(For valiant *Heraud* did no courage want)
The *Pagan* somewhat hot with fury fill'd,
Did combat, being quickly cool'd and kill'd.
Presently *Guy* unto another comes,
Call'd *Morgadour*, and soundly with his blade
Lays on him, and his fenses so benums,
He tumbles head-long like a tired Jade.
The *Pagans* seeing their Champions thus go down,
Forsook the Field, retiring to the Town.
Where a most bloody Tyrant bare the sway,
Who hearing what had hapned, full of ire,
Went armed to the Tent whereas *Guy* lay,
And did a Combat at his hands require.
Villain (quoth he) whom like a Dog I scorn,
I'le make thee curse the time that thou wast born.
Now Runnagate, I come to fetch thy head,
For to a Lady I have promis'd it;
My curs shall with thy *English* flesh be fed,
They must devour thy body every bit:
Come, I have vow'd by *Mahomet* thou di'ft,
Thou canst not scape by trusting in thy Christ.
And hast thou giv'n away my head (quoth he)
Unto a Lady? 'tis a brave intent;
An honest man will his Words-Master be,
And never promise more than he hath meant:
Come on thy ways, and take it quickly off,
Or else the Lady will suppose you scoff
With proud disdain together then they rush,
Laying it on as fast as they could drive;
But *Eskeldart Guy's* sword did so becrush,
That for his head no longer durst he strive;
But on the sudden for to save his own,
Put spurs to horse, and in all post is gone.
Guy then returns to *Heraud*, and declares
What a bold fellow came to fetch his head:

Who

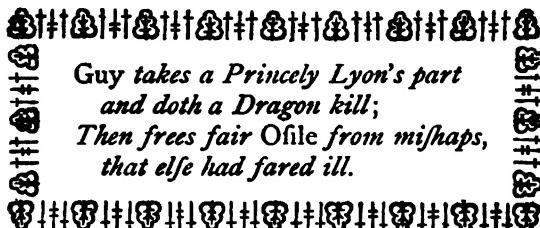
The Famous History

Who smiling at it, merrily prepares
To tell of his adventures, how he sped
With a false Coward called *Addellart*,
That wounded him with an envenom'd Dart,
And being hurt most dangerously so,
Was intercepted e're he could retire
By *Estellard*, a proud insulting Foe,
Compos'd of cruelty, of devilish ire.
But (quoth Sir Heraud) e're our fray was done,
I made them wish it never had begun.
For *Addellart* I wounded in the side,
And *Estellard* I cur-tail'd by the knees:
Then left them lying, Death to be their guide
Unto the Jayl where worms do claim their fees.
So when these two were seen to fall down dead,
All t' other *Pagans* with amazement fled.
Why then (quoth *Guy*) all's quiet I perceive;
The Miscreants like unto Foxes lye;
But gentle *Heraud*, e're we take our leave,
One Combat more I am resolv'd to try:
The General of this accursed Rout,
Shall be the man I mean to single out.
They term him mighty *Soldan*; Friend, I long
To make a proof, if he deserve the name;
I am in doubt they do him mighty wrong,
If might be wanting to avouch the same:
Titles of worth become base Cowards ill,
I'le try what's in him, hap whatever will.
Nay *Heraud*, leave me, prithee do forbear.
I will be speedy, tarry in this Wood:
Go to your grassy bank, repose thee there,
And with this balsom stay those drops of blood.
Ere *Phæbus* in the Occident decline,
Death shall conclude the *Soldans* life or mine.
Said *Heraud*; Since thou wilt not let me go,
But durst appoint this bed of Earth to bear me;
Till thou return, I will converse with wo,
And will not suffer any Bird sing near me.

With

of Guy Earl of Warwick.

With longing eyes, and careful listning ears,
I'le spend thy absent time in prayers and tears,
Guy posts with speed, and doth the *Souldan* find,
And thus he speaks, Art thou the man of Might,
Surnamed so by tongues, and peoples wind?
Here is a Christian comes to dare thee fight:
Both *Mahomet* and thee I do defie,
And here's a sword I will maintain it by!
The Souldan with a staring look replies,
Thou Christian slave, I'le chastise thee with steel,
Thou art an odious creature in mine eyes,
And thy presumption shall my fury feel.
With that at *Guy* he ran with all his force,
Their Launces brake, and each forsook his Horse.
Then by the Sword the Victor must prevail,
Which manly force makes deadly wounds withal,
Cutting through Armour, mangling shirts of Mail,
That at the last down did the *Souldan* fall,
Sending blasphemous curses to the skye,
And casting handfuls of his blood at *Guy*.
Who presently took horse, and then retir'd
To *Heraud*, whom he found in slumber laid;
Rise Friend (quoth he), the time is now expir'd,
An end with mighty *Souldan* I have made.
With that he rose with joy and Loves embrace,
And forth they travel to another place.



CANTO VII.

Passing the Desart now, where shady trees
Embrac'd each other in their green-leave arms;
F Where

The Famous History

Where Lady Eccho's dwelling best agrees,
And little birds sing fearless of their harms,
They chanc'd to find a silver streaming spring,
Which water to them was a pleasant thing.



*His Lady sends him forth again,
Whose will he doth obey,
And manfully a Dragon kills,
To part a cruel fray.*

There

of Guy Earl of Warwick.

There with the crystal streams they cool their heat,
And slake their thirst they had endured long;
There did they make the herbs and roots their meat,
To satisfie for Nature's hungry wrong:
But on a sudden at a noise they wonder,
A Lyon roar'd as if great *Fove* did thunder.
Heraud (quoth *Guy*), to horse let's be prepar'd,
And leave our dinner till another day;
Here is a sound, I never was so scar'd,
I'le seek it out, it comes from yonder-way:
Some Monster, or some Devil makes a noise,
For on my life it is no human voice,
So forth he rides, and underneath a hill,
He finds a Dragon with a Lyon met:
Brave sport (said he) I pray fight on your fill,
And then upon the strongest I will set:
Which of the twain that first aside doth start,
I am a friend that will maintain his part.
The Dragon winds his crooked knotted tail
About the Lyon's legs, to cast him so;
The Lyon fastens on his rugged scale,
And nimbly doth avoid that overthrow:
Then tooth and nail, they cruelly tear and bite,
Maintaining long a fierce and bloody fight.
At last the Lyon faintly turns a fide:
And looks about, as if he would be gone:
Nay then (quoth *Guy*) Dragon have at your hide,
Defend thy Devils face, I'le lay it on.
With that couragioufly to work he goes,
And deals the Dragon very manly blows.
The ugly beast, with flaggy wings display'd,
Comes at him manly, with most dreadful paws,
Whose very looks might make a man afraid,
So terrible seem'd his devouring jaws:
Wide gaping, grisly, like the mouth of hell,
More horrible than pen or tongue can tell.
His blazing eyes did burn like living fire,
And forth his smoaking gorge came sulphur smoke.

F 2

A

The Famous History

Aloft his speckled breast he lifted higher
Than *Guy* could reach at length of weapons stroke;
Thus in most ireful mood himself he bore,
And gave a cry as Seas are wont to roar.
With that his mortal sting he stretched out,
Exceeding far the sharpest point of steel;
Then turns and winds his scaly tail about
The Horses legs, more nimble than an Eel:
With that *Guy* hews upon him with his blade,
And three mens strength to every stroke he laid.
One fatal blow he gave him in the side,
From thence did issue streams of swarthy blood;
The sword had made the passage broad and wide,
That deep into the Monster's gore *Guy* stood:
Then with a second blow he overtook him,
Which made the Dragon turn to have forsook him.
Nay then, quoth he, thou hast not long to live,
I see thou faintest at the Point to fall;
Then such a stroke of death he did him give,
That down came Dragon, crying out withall
So horrible, the sound did more affright
The Conqueror, than all the dreadful sight.
Away he rides, and lets that Hell-hound lie;
But looking back, espies behind his Horse
The Lyon coming after very nigh,
Which makes him light to follow manly force;
But when the Beast beheld his weapon drawn,
He came to him, and like a dog did fawn.
Like to that grateful Lyon which did free
Androdus life, for pulling out a thorn,
When by offence he should by Laws decree,
Within a Theater by beasts be torn;
The Lyon came, and lick'd him very kind,
Bearing (as seem'd) an old good turn in mind.
Ev'n so this gentle creature deals with him,
For that same benefit which he hath done;
Although by Nature cruel, fierce and grim,
Yet like a Spaniel by his horse did run;

Con

of Guy Earl of Warwick.

Continuing many days with great desire,
Till extream hunger forc'd him to retire.
Now towards the Sea *Guy* doth his journey take,
Imbarques for *France*, but by contrary wind
Arrives in *Almain*, where the Nobles make
Great triumph for him, and with joyful mind;
The Emperor rejoyses that he's come,
And bids him welcome into Christendom.
There is he entertain'd with Turnament,
With Kingly banquets, Princely Revelling:
And multitudes to give their eyes content,
Attend him with their throng, still wondering
At all his worthy Acts report had spread,
Where with their ears most strangely had been fed.
From thence he travels towards his loving friend
The Duke of *Lovain*, whom he long'd to see;
But e're he came unto his journeys end,
A wronged Lady he did worth'ly free;
Which violently was from her love bereft,
And he at point of death sore wounded left.
Thus it befel, *Terry* a valiant Earl
With his dear Love, surnam'd *Ofile* the Fair,
(His precious Jem, inestimable Pearl)
Into a Forest went to take the air;
Whereas a plot was laid to take his life,
And make his beauteous Love anothers wife.
Upon the sudden sixteen Villains came
Unto the Earl, and did him grievous wound.
Sirrah (quoth one) thou hast a wench we claim,
She must with us, lye thou there on the ground,
And the next passenger that thou dost see,
Intreat him make a grave to bury thee.
Guy finding *Terry* thus, hearing his plaint,
Doth comfort him in kindest sort he can:
Who with the losf of blood doth weakly faint,
With force of deadly choler pale and wan:
Courage (quoth he) I'le fetch thy Love again,
Or say that *Guy* is but a Coward Swain.

When

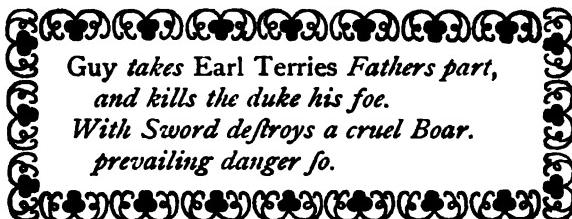
The Famous History

When *Terry* heard that name, he did revive,
For unto *Guy* his worthy deeds were known:
And lifting up himself from ground, did strive
For to embrace him in deep passions groan.
Thanks gracious Heavens (quoth he) with soul and heart,
For sending thee to take my wronged part.
Which is the way (quoth he) those villians went?
That path, said woful *Terry* by yon Oak:
Have after them, this deed they shall repent,
As I'm a Christian Knight, and as he spoke,
He heard a shriek, Which was the Ladies cry.
So by that sound he did them soon discry:
Coming unto them, Wretched slaves (quoth he)
What do you purpose with this Lady here?
Inlarge her presently, and set her free,
You have done wrongs that will be rated dear;
Her Husband wounded, she us'd violent
Will cost your lives a price incontinent.
With that they laugh'd and said, what fool's this fame,
Or rather mad-man in his desperate mind,
That means by wilful death to get a name,
And have the world report he hath been kind?
The fellow sure is in some frantick fit,
And means to fight, without both fear and wit.
Like so (quoth he) the fit that's on me now,
You shall all find to be a raging one,
With that he shews them *Mars* his angry brow,
And bids the Lady cease her pensive moan:
Saying, Good Madam, unto joy incline,
For suddenly the Rascals will be mine.
Then with a courage admirable bold,
At every blow some one or other dies:
Which when the gentle Lady did behold,
Oh pity! worthy Knight, she crys;
These mortal wounds I can no longer see;
Be not so bloody in revenging me.
Upon my knees I do intreat thee stay,
This is to me a terrifying sight:

Oh!

of Guy Earl of Warwick.

Oh! with their lives thou takest mine away;
If one die more, I faintly yield my sp'rite.
Thou worthily mine honour hast defended,
Let the revenging of my wrongs be ended.
Lady (quoth he) I ceafe at your request,
Depart base Rascals, all but two, be gone:
But Villians, you did bind her for the rest,
And struck them with his sword (the scabbard on)
That down to ground they fell, making this 'scuse,
My Lord we only kept her for thy use.
Then on his Steed he lets the Lady ride,
To seek her Lord, whom she had left distrest:
And *Guy* unto that place became her guide,
Where coming, they did find him careful drest:
For in their absence came a Hermit by,
Which to his bleeding wounds did salve apply.
Terry and *Ofile*, in their joys abound,
And gratefully to *Guy* all things do give:
Be thou (said they) in life and death renown'd,
Whom we will honour, while we breathing live;
Hold, here's my hand (quoth *Terry*) worthy *Guy*,
In fight for thee, I will be proud to die.



Guy takes Earl Terries Fathers part,
and kills the duke his foe.
With Sword destroys a cruel Boar.
prevailing danger so.

CANTO VIII.

Now Titans Horses with his fiery Carr,
Had brought the day to darkness in the West,
And *Vesper*, the silver shining Starr,
Which doth adorn the Skies at evening best

Ap-

The Famous History

Appear'd as bright as *Cynthia* in her Sphere,
To welcome sable-nights approaching near.
When *Terry*, *Guy* and *Ofile* wanting guide,
Did stay about the unfrequenting Wood,
Hearing the Savage noise on every side,
Of Beasts that thirsted after human blood,
As Boars, and Bears, and Lyons, and the like,
Which to their hearts did some amazement strike.
On every side they cast a heedful eye,
Still doubting on a sudden, some surprise;
At length two armed men they did espy,
That also listen to those fearful cries,
Each had his sword in hand, being ready drawn,
Knowing that place did yield no dogs would fawn,
Coming more near, Sir *Heraud* was the one,
The other even as dearly *Terry's* friend,
Who with embracements made their gladnes known,
And then the Earl demanded to what end
His loving Cousin pafs'd the desart so?
My Lord (quoth he) to bring the news of wo.
Thy noble Father is besieged now
In his strong Castle, by Duke *Ottens* Power;
Who hath Protested by a solemn vow,
About his ears he will pull down the Tower,
In a revenge that thou his Love haft got,
He fwears thy Father's life escapeth not.
His Love (quoth *Terry*) prithee *Ofile* speak,
Acquaint this worthy man with thy souls thought
Have I procur'd thee any faith to break?
Or been the instigator unto ought
That is unjust in righteous Heavens sight?
Ever, (quoth *Ofile*) thou hast been upright.
That wretch would force my love from thee away,
In claiming that I ne're intend to give;
I will be thine until my dying day,
Thou shalt enjoy me all the hours I live:
And when I alter this determination.
Let God and man hold me in deslation.

Well

of Guy Earl of Warwick.

Well spoke (said *Guy*) Lady be constant ever,
And honour's blemish then thou needst not doubt;
Keep Love's foundation firm, alter it never,
It is for Love I range the World about:
And do expose my life to mortal danger
In this exiled state, an unknown stranger.
But *Terry*, wherefore are they looks so sad?
Thou hast thy Love in person to embrace;
As far as *England* mine is to be had,
And many years I have not seen her face:
It were enough to bring my hopes to end,
But that my patience is a trusty friend.
My Lord (said *Terry*) know you not my grief,
And heard this messenger relate the cause?
Oh my distressed Father wants relief!
I were a Rebel unto Nature's Laws,
Not to condole with him in his extream,
Making his trouble my true sorrows Theam.
If that he be all (quoth he) thou art to blame,
There is no cause to spend a sigh thereon:
I'le terrifie Duke *Otten* with my name,
Let him but hear I come, and he'l be gone.
Something between us may not be forgot,
He felt my sword in *France*, but lik'd it not.
Since that, against my life a plot he laid,
By Villains that surpriz'd me in a wood,
But treachery with vengeance was repaid;
Who ever knew a Traitor's end prove good;
Accursed haps attend them evermore:
In Brazen Bull *Perillus* did first roar.
I will go with thee to defend thy Father,
(For the oppressed I have vow'd to right)
And reason moveth it, so much the rather
Mine own abuses therewith to requite:
This opportunity we'l not omit,
In that occasion falleth out so fit
Let's haftten on with speed unto the place,
Preventing mischeif e're too far it run,

G

Take

The Famous History

Take hold on Time before he turns his face,
Good proveth best, when it is foonest done;
Go like *Eneas* with a filial joy,
To fetch thine old *Anchises* out of *Troy*.
Couragious Knight (quoth *Terry*) thy bold heart
Connot be daunted, I perceive, with fear;
Compos'd with *Mars* his Element thou art,
Of powerful limbs, to manage sword and spear;
My Melancholy thou hast banish'd hence,
And with strong hope arm'd me in recompence.
Now all in post they speed themselves away,
And in short time unto the Castle come,
Wheereas Duke *Otten* and his forces lay,
Relying on his Souldiers ample summe;
But when the Captains of *Guy's* coming knew,
They fled by night, and never bad adieu.
This was discouragement to all the rest,
To see their Leaders thus give ground and flie.
Yet the Duke most resolute protest,
If each man in the Castle were a *Guy*,
He would not leave it basely and retire;
Though life be dear, yet honours place is higher.
Terry (quoth *Guy*) we must not tedious be;
Experience often hath my Tutor been,
And taught, that when advantage I do see,
To fasten on occasion and begin;
The enemy by fear himself subdues,
Add force to that, and victory ensues.
We will not make our prison in this place,
As long as there is field-room to be got;
'Tis my desire to meet the Duke's good Grace,
And combat him, because he loves me not,
If that you will not leave this house of stone,
I'le leave you all, and go my self alone.
And with these words *Heraud* and he depart,
Which when the Castle-soldiers did perceive,
They gave a shout, Our General thou art,
Thy honourable steps we will not leave;

We

of Guy Earl of Warwick.

We are resolved to attend thee still,
Let Fortune use us, e'en as fortune will.
And thus most valiant they do march along,
Giving the onset, fearless to their foe;
Making those multitudes that seem so strong,
Retire themselves with slaughtered overthrow;
But when the Duke perceiv'd his Soldiers flye,
Perish (quoth he) base Villians, here I'le dye.
Where is this *English* man that haunts my Ghost,
And thus pursueth me from place to place?
I challenge him to come and leave the Host,
And meet with resolution face to face:
Let equal envy make his equal match,
All controversies we will soon dispatch.
Agreed (quoth *Guy*) proud Foe, I yield consent:
Repent thy wrongs, and make thy conscience clear;
For thou hast liv'd to see thy honour spent,
Which worthy men of all things hold most dear:
The noble-minded censure him with shame
That lives to see the death of his good name.
Then toward each other they did manly make,
And break their Launces very violent;
Which being done, their swords in hand they take,
Fighting untill great store of blood was spent:
For envy did the Duke's keen weapon whet;
And on Guy's sword revenge an edge did set;
At length through los of blood the Duke fell down
And said, Now fond felicity farewell;
I am betray'd by Fortune's angry frown,
And this experience to the world doth tell,
There's nothing constant that the Earth contains,
Death deals with Monarchs, as with simple Swains.
Bewitching vanities, seducing blind us,
Greatnes hath great accounts thereon depending.
As Death doth leave us, so shall Judgment find us,
There is no peace unto a happy ending:
My dying hour yields more repenting grace,
Than in my life I ever could embrace.

G 2

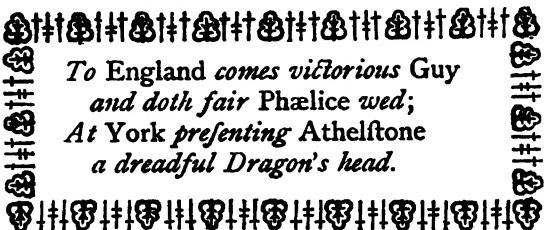
Th' im-

The Famous History

Th' immortal soul doth with these words depart,
And leaves the breathless body did contain it:
While woful passions do afflict *Guy's* heart,
Now wishing to himself he had not slain it:
For true humility compassion shows,
To see affliction overburden woes.
Guy sheath'd his sword, and said, remain thou there
Until I do arrive on *Englands* shore;
No further quarrel to the world I bear,
For love of *Phælice* I will bleed no more;
From her I have been too too long away,
And will return to challenge Soldiers pay.
So thence he rode to find Sir *Heraud* out,
Making his journey through a desart place,
Which was obscure, environ'd round about
With shady trees that hid bright *Phæbus* face,
Where suddenly he met the hugest Boar,
That ever mortal eyes beheld before.
The Beast came at him most exceeding fell,
Which he perceiving, stands upon his guard,
And doth avoid those dreadful Tusks right well,
Laying upon his swinish head so hard,
That dead he left him, who had many slain,
For forth that Wood no man came back again.
When this was done, *Heraud* he overtakes,
And tells him what a Christmas Brawn he slew,
Then with his purpose him acquainted makes,
Which was to bid all foreign parts adieu,
And fee the heavenly object of his heart;
Heraud consents, and they forthwith depart.

To

of Guy Earl of Warwick.



To England comes victorious Guy
and doth fair Phælice wed;
At York presenting Athelstone
a dreadful Dragon's head.

CANTO IX.

A Sifted now by nimble winged Time,
Guy shapes his course for *England*, and doth leave
The bold adventures of each foreign Clime,
Love's just reward from *Phælice* to receive:
As *Hercules* twelve labours being past,
Found time for *Dianerl's* love at last.
Heraud and *Guy* no sooner do arrive,
But news thereof unto the King was brought.
Who heard of all before they did atchieve;
Which made him much desirous in his thought
To see such subjects, matchless men alone,
In honouring *England*, and King *Athelstone*.
To *York* they go, for there the King was then,
To whom they did most humble duty shew;
Welcome (quoth he) renowned Martial men;
My Princely love upon you I bestow;
Your fortunate success contentment breeds,
Fame came before and brought us home your deeds.
Guy, thou hast laid a heavy hand we hear
Upon the necks of Pagans, Infidels,
And sent them home by fatal Sword and Spear,
To horrors vault, where unbelievers dwell;
Devouring Beasts thou likewise hast destroy'd,
That human Creatures fearful have annoy'd.
Yet worthy man, I think thou ne'r did slay,
Of all those Monsters terrible and wild,

A crea-

The Famous History

A creature more cruel, than at this day
Destroys what e're he meets, man, woman, child,
Cattle and all, which no man may withstand,
A dreadful Dragon in *Northumberland*.
I speak not this to animate thee on,
And hazard life at setting foot on shore;
For divers to destroy this beast have gone,
But to their Friends never returned more:
No, I express how happy thou haft been,
To free like fears that other men were in.
Dread Lord (quoth he) as I am *English* Knight,
And faithful unto God, true to my King.
I will go see if that same beast dare bite,
For to your Grace his head I mean to bring:
I found his fellow with a Lyon fighting,
And made him leave both scratching and his biting.
And as I dealt with him, I'le deal with this:
Only I do beseech your Roynl Grace,
Command me some direction where he is,
And to your Court I'le bring his ugly face,
Or your mild favour let me never fee;
Dragon or Devil whatsoe're he be.
So taking humble leave, away he rides
Unto *Northumberland*, to find the beast,
Having a dozen Knights which were his guides,
And brought him where the Dragon held his feast
Like *Canibal*, that feeds on flesh of men:
Behold (quoth they to *Guy*) yon Cave's his Den.
It is enough, said he, do you remain,
And leave me to go find out *Hidra*'s head,
That never shall devour a man again,
Who with so many bodies have been fed:
Here Gentlemen if you will please to stay,
Sit on your Horses, and behold our fray.
Coming unto the Cave, the Dragon spies him,
And forth he stalks with lofty speckled breft
Of dreadful form: as soon as ere *Guy* eyes him,
His Launce he speedy set unto his wrest;

Then

of Guy Earl of Warwick.

Then spurs to Horse, and then at Dragon makes,
That bearing ground at the encounter shakes.
Then very lightly *Guy* returns his Horse,
And comes up on him with redoubled might:
The Dragon meets him with resisting force,
And like a Reed, his Launce in two did bite:
Nay then (quoth *Guy*) if to fuch bites you fall,
I have a tool to pick your teeth withal.
Then drew his Sword (a keen and massie blade)
And fiercely struck with furious blows so fell,
That many wide and bloody wounds he made,
Which caus'd the Dragon yawn, like mouth of hell;
Roaring aloud with a most hideous sound,
And with his claws, all rent and tore the ground.
Impatient of the smart he did sustain,
He thought with wings to raise himself aloft,
But with a stroke *Guy* brought him down again,
And ply'd him with the edge of steel so oft,
That down he fell in dirty blood bewray'd;
And forth his wide devouring Oven bewray'd:
A flake of fire seemed to issue thence,
While *Guy* was hewing off his ugly head.
Now fiend (quoth he) thou hast thy recompence
For all the human blood thy jaws have shed;
Upon a part of this fame broken spear,
Thy filthy face unto the King I'le bear.
The Knights (with joy exceeding) take a view
Of that same fearful creature, strange of shape:
Admiring at his ugly form of hiew,
With wonderment, that mortal could escape
Those teeth and claws, so dreadful, sharp and long,
Compos'd by nature in a Beast so strong.
When they had fix'd the head upon a spear,
And measur'd out the bodies length direct:
Unto the King at *Lincoln*, they it bear,
Who *Guy's* return with longing did expect.
God shield (quoth he) and save me from all evil,
Here is a face may well out-face the Devil:

What

of Guy Earl of Warwick.

What staring Eyes of burning-glaſs be thoſe
That might (alive) two flaming beacons ſeem?
What ſcales of Harnes arm that crooked noſe
And teeth? none ſuch had *Cerberus* I deem.
What yawning mouth, and forked tongue is there
That being dead, may make the living fear?
Victorius Knight, thy actions we admire,
And place thee highly in our Kingly love;
Throughout the ſpacious Orb thy Fame aſpire,
More lofty than the Supream Sphere doth move:
To the ſucceeding ages of thy Land,
I will remember thy victorious Hand.
Which ſhall be thus, the Monſter's picture wrought
On cloth of Arras artificial well;
And unto *VVarwick* we will have it brought,
There to remain, and after-ages tell,
That worthy *Guy*, a man of matchleſs strength,
Destroy'd a Dragon thirty foot in length.
And place his head here on the Castle wall,
For memory, till years do ruin it:
And Nobles make triumphant Festival,
Afford our Knight all honour doth befit;
Troy's Hector's dead, and can no more atcheive,
But *England's Hector* ſtill remains alive.
By this report (the only Linguist living)
Hath been with *Phælice*, for to make her glad,
Such Fame and Glory to her Lover giving,
As never greater any Worthy had;
Tells all the deeds of wonder he hath done,
From the firſt action that his hand begun.
Phælice impatient of his wiſhed ſight,
Speeds towards *Lincoln*, like light *Salmacis*,
Where joyfully ſhe entertains her Knight
With *Juno's* kind embracē, and *Venus* kiſſe:
Guy with requital makes his gladneſs known,
And in his arms he now enjoys his own.
Forgetful Love, and too to flow (quoth ſhe)
I fear'd thou diſt not mind thy deareſt friend;

What

of Guy Earl of Warwick.

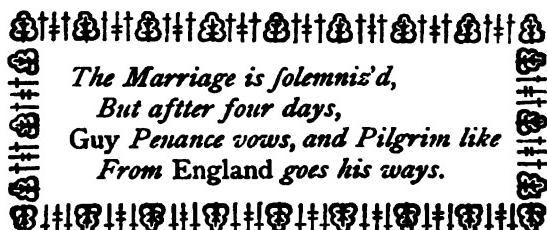
What, seek a Dragon, ere thou look for me;
And hazard life, before thou come or send
To know if I remain in happy state?
Some jealous woman would suppose 'twere hate.
But sure I do not, though I speak my heart,
And wish I had been first thou saw'st on shore:
Guy! Welcome to thy *Phælice* now thou art:
Thou never shalt go forth a fighting more:
No, thou hast fought too much, thy looks bewray:
Stern countenance hath stoln thy smiles away.
But love will learn thee (Love) to change thy face;
And frame it as at first when I did chuse it,
'Thou hast almost forgotten to embrace;
I like that well, it seems thou didst not use it
In Foreign parts abroad, where thou hast been;
But that lost lesson thou must new begin.
I will (quoth he) dear Love, and ply my book,
And kis my Lesson on thy Coral lip:
Tell me but only when I am mistook,
In reading rashly, if I over-skip,
Or be too negligent in taking pain,
Why turn me back to conn my gear again.
But Lady, one exception I will make,
What line soever you do put me to,
The Horn-book of all other I'l forsake:
For willingly I would not have to do
With that Crofs-row, crofs upon many, when
Women doth teach it unto married men.
Kind Sir (quoth she) consent, I'l never chuse it,
It fits two sorts, a Courtezan, a Child;
Once as the latter simply I did use it,
But for the other, rather be beguil'd,
Than to deceive, the second Horn-book's naught
Teach it not me, and it shall ne're be taught;
Guy smil'd and said, then let us *Warwick* see,
Of all the world the place that I love best,
Because it had the bringing up of thee;
And there first with thy beauty I was blest.

H

I love

The Famous History

I love the Castle, and the Castle-Ground.
Where first thy *Venus*-face alone I found.
Let's hasten on to hear this sacred voice,
I Guy take Phaelice to my wedded Wife;
And thou repeat, *I likewise am thy choice,*
Till death depart us, ev'n so long as life:
And then the next will be, *God give us joy,*
And send my Father's Heir a gallant Boy.



CANTO IX.

THe happy day (that Lovers long expect)
Is now obtain'd, to give desire' rest:
And all the honours *Hymen* can effect,
He frank bestows to grace the Wedding feast.
For *Athelstone* and his renowned Queen,
At this great Nuptial in their pomp were seen:
The Nobles rich and costly attire,
With worthy Knights and Gentlemen beside,
Ladies of Honour (as their lives require)
Attend upon the beauteous fair-fac'd Bride.
There wanted nothing (wit of man could find)
To please the eye, or to content the mind.
Masques, mid-night Revels, Tilt and Turnament,
Acting of ancient Stories, stately Shows,
Banquets might give great *Jupiter* content;
Where Cups of *Nectar* plenty overflows,
Abundant all things, with a plenty hand,
As if a King himself should feast the Land.

Soon

of Guy Earl of Warwick.

Soon after all these things were consummate,
Earl Roband (*Phælice* worthy Father) dies;
And to his Son bequeaths the whole Estate
Of Earldom, Lordship, all his Land is *Guy's*;
Who is created Earl of *VVarwick* then,
In Honour's rank, with *England's* Noble men,
But in the Glory of his high applaud,
Enjoying all that did partake delight;
When every tongue his Fame and Fortune's laud,
Himself converts the Sun-shine days to night;
Bethinking what the world may judge be thought,
And deeming all but vain that he had sought.
Oft would he sit and meditate alone,
In looking back what steps his youth had trod:
Then to himself with sighs and grievous grone,
Cry Pardon me, thou just incensed God;
I have done nothing for to purchase Grace,
But spent my time about a womans face.
For Beauty bloody through the world I ran,
In pride of heart preferring *Phælice* Feature:
For beauty I have ended many a man,
Hating all other for one mortal creature:
For Beauty I have pawn'd my utmost power;
But for my sins not spent one weeping hour.
My *Nunquam sera* I will now begin,
And vow to spend the remnant of my days
In contrite penance for my former sin,
That God may pardon all the erring ways
Which flesh and body were deceived by;
Unto the world I will go learn to dye.
Let me be censur'd even as mortals please,
I'le please my God in all things may be done:
Ambitious pride hath been my youths diseafe;
I'le teach Age meekness e're my Glafs be run:
And change my voice, wealth, beauty, world, farewell,
To purchase Heaven I will go pass through Hell.
Phælice perceives his melancholly state,
And coming to him, doth most mildly woo;

The Famous History

My Lord (quoth she) why are you chang'd of late?
As I share joy, let me bear sorrow too:
If I in ought have mov'd you to offence,
I will with tears perform due recompence.
No, my dear Love (quoth *Gay*) no cause in thee,
'Tis with my self I discontented strive:
By light of Grace my Nature's faults I see,
That am as dead, although I seem alive:
Phælice, my sins, my countless sins appear,
Crying *Repent, thy guilty conscience clear.*
I must deal with thee as *Bavarus* dealt
(A Prince of *Rome*) with *Sygunda* his wife,
Who (from a deep impression he felt)
Vow'd Chastity perpetual all his life.
Intreating thee (even as thou lov'st my soul)
To pardon me, not urging by controul.
Hast thou not heard what *Ethelfrida* did,
A Christian woman sometimes *Englands Queen*;
Is *Edelthrudis* act of chaste life hid,
A Princess likewise, and matchless doth seem;
The first with child, no more of lust would taſt,
The second caus'd two husbands both live chaste.
And canſt not thou (the Phoenix of a Realm)
By imitation win immortal praise;
Leaving thy Vertues and admired Theam,
To the ſucceeding Age of Iron-days?
I know thou canſt, thy greater part's Divine,
Where moſt is carnal, 'twill to flesh incline.
Thou didſt procure (although I do excuse it)
My pride by Conquests to attain thy love:
God gave me valour, I did vain abuse it;
My heart and thoughts aspired far above
The Crowns and Scepters of moſt potent Kings,
I held their Diadems inferior things.
But now I gather in a total ſum,
Such follies, and condemn them all to die:
A man of other fashion I've become;
Some better trav'ls for my soul to try,

Not

of Guy Earl of Warwick.

Not as before, in armour on my Steed,
But in a Gown of gray, a Palmers Weed.
Obscure my journey, for I'le take no leave,
But only leave my endles love to thee:
Here is my ring, this memory receive,
And swear the same, to make thee think on me,
Let me have thine which for thy sake I'le keep,
Till death close up these eyes with his dead sleep,
When this was spoke, how she did wring her hands
With sighs and tears, may be well deemed much;
Yet wondrous meekly, nothing countermands;
For the devotion of that age was such,
To hold them blessed, could themselvs retire
To solitude, and leave the worlds desire.
Now is his Princely Clothing laid away,
Wherein he glitter'd like the glorious sun;
And his best habit, homely Countery-gray,
Such as the poor plain people term home-spun,
A Staff, a Scrip, a Scollop-shell in's hat,
Not to be known, nor once admired at.
And thus with pensive heart, and doleful tears,
He leaves the fairest Creature *England* had;
Who in her Face a Map of sorrow wears,
A countenance compos'd all mournful, sad;
Like unto one had banish'd all delight,
Wishing for slumbers of eternal night.
Guy journeys, towards the sanctified Ground,
Whereas sometimes the *Jews* fair City stood:
In which our Saviour's Sacred Head was crown'd,
And where for sinful men he shed his blood:
To see the Sepulcher was his intent,
The Tomb that *Joseph* unto *Jesus* lent.
With tedious miles he tir'd his weary feet,
And passed desart places full of danger;
At last with a most woful Wight did meet,
A man that unto forrow was no stranger,
For he had fifteen Sons made captive all
To slavish bondage in extreemet Thrall.

Who

The Famous History

Who in a castle, which he held and chain'd them,
Guy question'd where; and understands at lengrh.
The place not far; lend me thy fword (quoth he)
I'le lend my man-hood all thy Sons to free.
With that he goes, and lays upon the door,
Like him that says, I must and will come in:
The Giant never was so rouz'd before,
For no such knocking at his gate had been;
So takes his Club and Keys, and cometh out,
Staring with ireful Countenance about.
Sirrah (quoth he) what busines hast thou here?
Art come to feast the Crows about these Walls?
Didst never hear, no ransom could him clear,
That in the compas of my fury falls?
For making me to take a Porters pains,
With this same Club I will dash out thy brains.
Sirrah (quoth *Guy*) y're quarrelsome I see,
Choler and you seem very near of kin:
Dangerous at the Club be-like you be,
I have been better arm'd, though now go thin:
But shew thy utmost hate, enlarge thy sprite,
Here is a weapon that must do me right.
So draws his fword, salutes him with the same
About the head, the shoulders, and the side,
While his erected Club did death proclaim,
Standing with huge *Colossus* spacious stride:
Putting forth vigour to his knotty beam,
That like a furnace he did smoak extream:
But on the ground he spent his strokes in vain,
For *Guy* was nimble to avoid them still:
And ever e're he heav'd his Club again,
Did brush his plated Coat against his will:
At such advantage he would never fail
To bang him soundly in his shirt of Mail.
At length through thirst *Amarant* feeble grew,
And said to *Guy*, As th' art of humane race,
Shew it in this, Give Nature's wants their due;
Let me but go and drink in yonder place:

Thou

of Guy Earl of Warwick.

Thou canst not yield unto a smaller thing,
Than to grant life that's given by the spring.
I grant thee leave (Quoth *Guy*) go drink thy last
To pledge the Dragon, and the Savage Boar:
Succeed the Tragedies which they have past,
But never think to drink cold water more,



*A Giant called Amarant,
Guy valiantly destroyes;
VVhereby wrong'd Ladies, captive Knights,
Their liberty enjoys.*

Drink

The Famous History

Drink deep to death, and after that Carouse,
Bid him receive thee in his earthen house.
So to the spring he goes, and flakes his thirst,
Taking the water in extreamly, like
A wrecked Ship, that on some Rock is burst,
When forced bulk against the Stones doth strike;
Scooping it in so fast with both his hands
That Guy admiring to behold it stands.
Come on (quoth he) let us to work again,
Thou art about thy Liquor over long,
The Fish that in the River do remain,
Will want thereby, thy drinking doth them wrong;
But I would see their satisfaction made,
With Giants blood they must and shall be paid.
Villian (quoth *Amarant*) I'le crush thee straight,
Thy Life shall pay thy daring tongues offence;
This Club (which is about an hundred weight)
Is Death's Commission to dispatch thee hence,
Dres thee for Ravens diet I must needs,
And break thy bones as they were made of reeds.
Incensed much by these bold Pagans boasts,
Which worthy *Guy* could ill indure to hear:
He hews upon those big supporting posts,
That like two pillars did the body bear;
Amarant (for them wounds) in choler grows,
And desperately at *Guy* his Club he throws.
Which did directly on his body light;
So violent, and weighty therewithall,
That down to ground on sudden came the Knight,
And e're he could recover from the fall,
The Giant got a Club again in's fist,
And struck a stroke that wonderfully mist.
Traytor (quoth *Guy*) thy falsehood I'le repay,
This Coward-act, to intercept my blood;
Says *Amarant*, I'le murther any way,
With enemies all vantages are good;
Oh! Could I poyson in thy nostrils blow,
Thou should'dst be sure I would dispatch thee fo.

'Tis

of Guy Earl of Warwick.

'Tis well (said *Guy*) thy honest thoughts appear,
Within that beastly bulk do Devils dwell,
Which are thy Tenants while thou livest here,
But will be Land-lords when thou com'st in Hell:
Vile miscreant, prepare thee for their Den;
Inhuman Monster, hateful unto men.
But breathe thy self a time, while I go drink,
For flaming *Phœbus* with his fiery eye
Torments me so with burning heat, I think
My thirst would serve to drink an Ocean dry:
Forbear a little, as I dealt with thee.
Quoth *Amarant*, thou hast no fool of me;
No silly Wretch, my Father taught more wit,
How I should use such enemies as thou:
By all my gods I do rejoice at it,
To understand that thirst constrains thee now:
For all the treasure that the world contains,
One drop of water shall not cool thy veins.
Relieve my Foe! it were a mad mans part,
Refresh an adversary to my wrong!
If thou imagine this, a child thou art:
No fellow, I have known the world too long
To be so simple; now I know thy want,
A minutes space of breathing I'le not grant.
And with these words heaving aloft his Club,
Into the air he swings the same about;
Then shakes his locks, and doth his temples rub,
And like the *Cyclops* in his pride did strut.
Sirrah (said he) I have you at a lift,
You are now come unto your latest shift.
Perish for ever, with this stroke I send thee,
(A medicine will do thy thirst much good)
Take thou no care for drink before I end thee,
And then we'l have carouses of thy blood;
Here's at thee with a Butcher's down-right blow,
To please my fury with thine ovetrow.
Infernal, false, obdurate Fiend (*Guy* said)
That seem'st an Imp of cruelty from Hell;

I

In-

The Famous History

Ingrateful Monster, since thou haft deny'd,
The things to me wherein I us'd thee well:
With more revenge than e're my sword did make.
On thy accursed head revenge I'le take.
Thy Giants longitude shall shorter shrink,
Except thy Sun scorcht skin be weapon-proof;
Farewel my thirst, I do disdain to drink;
Streams keep your water to your own behoof:
Or let wild beasts be welcome thereunto,
With those pearl drops I will not have to do.
Hold Tyrant, take a taste of my good will,
For thus I do begin my bloody bout;
You cannot chuse but like the greeting ill,
It is not that same Club will bear you out;
And take this payment on thy shagged crown;
A blow that brought him with a veng'ance down.
Then *Guy* set foot upon the Monsters brest,
And from his shoulders did his head divide;
Which with a yawning mouth did gape, unblest,
No Dragons jaws were ever seen more wide
To open and to shut, till life was spent;
So *Guy* took's keys, and to the Castle went.
Where many woful captives he did find,
That had been tryed with extremities,
Whom he in friendly manner did unbind,
And reason with them of their miferies:
Each told a tale with tears and sighs, and cryes,
All weeping to him with complaining eyes:
There tender Ladies in dark Dungeon lay,
That were surprised in the desert Wood;
And had no other diet every day,
Than flesh of humane creatures for their food:
Some with their Lovers bodies had been fed,
And in their Wombs, their Husbands buried.
Now he bethinks him of his coming there,
T' enlarge the wronged brethren from their woes;
And as he searched, both great clamours hear,
By which sad sounds direction, on he goes,

Util

of Guy Earl of Warwick.

Untill he finds a darksome obscure Gate,
Arm'd strongly over all with iron-plate:
That he unlocks, and enters, where appears
The strangest object that he ever saw,
Men, that with famishment of many years,
Were like deaths picture which the Painters draw.
Divers of them were hanged by each thumb,
Others head downward, by the middle some.
With diligence he takes them from the walls,
With Liberty their Thralldom to acquaint:
Then the perplexed Knight, their Father calls,
And says, Receive thy sons, though poor and faint,
I promis'd you their lives, accept of that,
But did not warrant you they should be fat.
The Castle I do give thee, here's the keys,
Where Tyranny for many years did dwell:
Procure the gentle tender Ladies ease.
For pity sake use wronged women well.
Men eas'ly may revenge the deeds men do,
But poor weak women have no strength thereto.
The good old man, even overjoy'd with this,
Fell on the ground, and would have kist *Guy*'t feet,
Father (quoth he) refrain so base a kiss,
For age to honour youth I hold unmeet:
Ambitious pride hath hurt me all it can,
I go to mortifie a sinful man.

The Famous History

Guy on his journey doth proceed,
with painful Pilgrims life,
VVhile Warwicks Countess lives in tears
a chaste and loyal VVife.

CANTO XI.

BEhold the man that fought contentions out,
Whose recreation was in angry arms,
And for his *Venus* rang'd the world about,
To find out dreadful combats, fierce alarms:
From former disposition alienate,
Shuns all occasion may procure debate.
In his own wrongs by vow he will not strike,
Let injury impose what strife can do,
Abuses shall not force him to dislike,
For he hath now fram'd Nature therunto:
And taken patience by the hand for's guide,
To lead his thoughts where meekness doth abide.
No worldly joy can give his mind content;
Delights are gone, as they had never been:
His only care is, how he may repent
His spending youth about the serving sin;
And fashion Age to look like contrite sorrow,
That little time to come, which life doth borrow,
His looks were sad, complexion pale and wan,
His diet of the meanest, hard and spare:
His life he led like a Religious man,
His habit poor and homely, thin and bare;
His dignities and honour were forgot,
His *Warwicks* Earldom he regarded not.
Sometimes he would so search into a grave,
And there he finds a rotten dead mans skull;

And

of Guy Earl of Warwick.

And with the same a conference would have,
Examining each vanity at full,
And then himself would answere for the head,
His own objection in the dead mans stead.
If thou hast been some Monarch, where's thy crown,
Or who in fear of thy stern looks do stand?
Death hast made Conquest of my great renown,
My golden Scepter, in a fleshly hand,
Is taken from me by another King,
And I in dust am made a rotten thing.
Hast thou been some great Counsellor of State,
Whose potent wit did rule a mighty Realm?
Where is the policy thou hadst of late?
Consum'd and gone, even like an idle dream.
I have not so much wit as will suffice,
To kill the worms that in my Coffin lies:
Perhaps thou wast some beauteous Ladies face,
For whom right strange adventures have been wrought,
Even such, as (when it was my loving case)
For my dear kindest *Phalce* I have fought.
Perhaps about this skull there was a skin
Fairer than *Hellen's* was inclosed in.
And on this scalp so wormy eaten bare,
(Where nothing now but bone we may behold)
Where Natures ornaments, such locks of hair,
As might induce the eye to deem them gold;
And chrystral Eyes in those two hollow caves;
And here such lips, as love, for kissing craves.
But where's the substance of this beauty sent,
So loving, precious in the sight of men?
With powerful death unto the dust it went;
Grew loathsome, filthy, came to nothing then.
And what a picture of it doth remain,
To tell the wife, *All beauty is but vain.*
Such memories he often would prefer,
Of mortal frailty and the force of death:
To teach the flesh how apt it is to err,
And post repentance off till latest breath:

Thus

The Famous History

Thus would he in the worlds contempt reprove
All that seduce the soul from heavenly love.
Now for a while reverse your vows of wo,
For one sad subject to behold another,
To see new sorrow back to *England* go,
And to long absent years commit the other:
Leave doleful *Guy* to aged grief and cares,
And look on *Phælice*, how his Lady fares
Like to a widow, all in black attire,
She doth express her inward doleful mind:
A Chamber-prison is her chief desire,
Where she to passion wholly is enclin'd.
She that of late was pride of *English* Court,
With Majesty no longer will confort,
But lives a life like one despis'd life's being;
And every day unto the world did die,
With judgment's eyes far into folly seeing,
And noting well, how fast false pleasures flie;
Leaving for every taste of vain delight,
A greater heap of cares than pen can write.
Her thoughts run after her departed Lord,
And travel'd in conceit more fast than he:
What place (quoth she) can rest to thee afford,
That pilgrim like hath thus forsaken me;
Oh sad laments! my foul your burthen bears,
To think poor *Guy* remembers me in tears.
Methinks he sits now by a River side,
And swells the water with his weeping eyes:
Methinks that, *Phælice*, *Phælice*, loud he cry'd,
And charged Echo bear it through the skies;
Then rising up he runs with might and main,
Saying, sweet Echo bring my love again.
Then comes he to a Cypres Tree, and says,
Sylvanus, this was once the lovely Boy,
Whom thou for feature to the Clouds didst praise,
But here's thy sensless and transformed joy;
'Tis nothing now but boughs and leaves, and tree,
And made to wither, as all beauties be.

And

of Guy Earl of Warwick.

And then methinks he sits him sadly down,
And on his bending knees his elbow stays,
With head in hand, saying, Farewel renown,
Vanish vain pleasures of my youthful days;
My true repentance do you all displace;
A happy end brings sinful souls to grace.
Ah worthy man that thus canst mortifie
The Rebel flesh, to conquer *Adams* nature,
And for the gaining of Eternity,
Dost live on earth, as if an earthly creature;
Dead and alive, old and new-born again,
True Valiant *Guy*, that hath the Devil slain.
As thy advice was when thou didst depart,
That I should live a Vestal Virgins life;
Although when I was Maid, by Lovers art
Thou didst perswade me to become a Wife:
I vow by Heaven's, and all the Pow'r's Divine,
To keep my thoughts as constant, chaste as thine.
My beauty I will blemish all I may,
With tears, and sighs, and doleful lamentation;
By abstinence I will attain the way
To overcome the force of sins temptation:
This sentence have I often read and seen,
A womans chastity is Virtues Queen.
Ceris and *Bacchus* I will careful shun,
Foes to *Diana*, Friends to *Venus* ever;
Unto licentious life they teach us run,
And with sobriety associate never,
Spare Diet shall become my daily fare,
The foul thrives best to keep the body bare.
The Courtly ornament I wore of late,
In honour of King *Athelstone's* fair Queen,
Ev'n all those Jewels and those Robes of State,
Wherein so often I was glorious seen,
Shall with their price and value now supply
Those naked poor that in the streets do lie.
The Gold and Silver that I do possess,
About good works shall all employed be;

The

The Famous History

The purchase of eternal happiness
Is of all wealth most precious unto me;
All that in want to *VVarwick* Castle come,
And crave relief, I will afford them some.
For halt, and lame, and blind, I will provide
Some Hospital, with Land to be maintain'd;
For widows, and poor fatherless beside,
That their necessities may be sustain'd;
For young Beginners their Estates to raise;
And for repairing of decay'd High-ways.
This I account to be the Heavenly thrift,
Lay up your Treasure where it cannot rust.
And give the riches we receive by gift,
As each good Steward is enjoyn'd he must:
That after this short stinted life's decay,
We may have life an everlasting day.
Rejected World, thus do I take my leave
With thee, and all things thou do'st most esteem:
Thy shews are snares, and all thy hopes deceive,
Thy goodness is but only good to seem:
Of thy false pleasures I as much have seen,
As she that bears the Title of a Queen.
Oh that I were in such unknown disguise,
(Attending on my *Guy* where-ere he be)
As once the King *Sulpitia* did devise,
His *Lentulus* in banishment to see!
Or *Hypsicrata* like, in mans attire
Following her exil'd King, through Love's desire.
'Twould something ease my sorrow wounded heart,
So to divide the burthen of unrest;
For where affliction take afflictions part,
In hard extreams some comfort is exprest.
Misery is more easie to abide,
When friends with friends their crosses do divide.
But all in vain I wish'd, would God I were;
Or thus, or thus, it nought avails my woe:
Though starving thoughts do wander here and there,
My poor weak body knows not where to go:

Unto

of Guy Earl of Warwick.

Unto the Holy Land I heard him say
God send me thither at my dying day.
I will about my vows, and see them paid,
To do the goood that Charity requires:
When grace to works of virtue does perfwade,
'Tis blessednes to further such desires.
And while on earth I do a sinner dwell,
I'le strive to please my God with living well.
In this resolve, that life she entertains,
Performing all the course she had propounded,
And fuch severity therein explains,
Her sex with wonder rests amaz'd, confounded,
To see so rare a beauty, rich, high-born,
Hold all worlds pleasures in contempt and scorn.
For no perfwading friend that she would hear,
Which motion'd company or recreation;
Unto their speech she would not lend an ear,
That fought to alter her determination:
But such as came, and of compassion spake,
She did relieve for blessed Jesus sake.
Her wandring Lord from Land to Land repairs,
To seek out places Pilgrims do frequent:
By careful years turn'd into silver hairs;
Exceeding chang'd with grief and languishment.
(For sorrow gives a man more ancient look
Than elder time, which lesser cares have took).
His old acquaintance in those foreign parts,
That had before most worthy actions seen,
Right bold adventures of his long deserts,
Had lost Sir *Guy*, as he had never been.
Those that in Armour knew his Martial face,
Did not expect him in a Friars case.
Among the rest to whom he had been known,
He met Earl *Terry* banish'd to exile:
Each unto other being strangers grown,
Through sorrow, which the fenses do beguile;
They had forgot that ere they saw each other,
Yet *Guy* was *Terry's*, *Terry Guy's* sworn brother.

K

Having

The Famous History

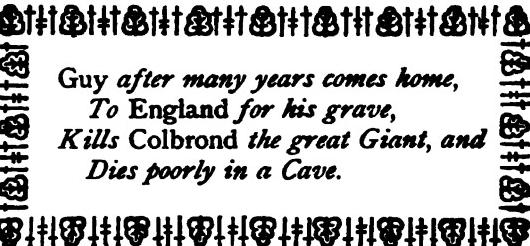
Having related how their Travels grew,
One's voluntary, t'other's by constraint;
In taking leave with courtesies adieu,
Oh English man (faith *Terry*, fighing faint)
I had a friend, a Country-man of thine,
Was Justice Champion to great wrongs of mine.
Tyranny to the face he durst defie.
And stamp his foot upon oppression's neck:
Tell me, dear friend, hast thou not heard of *Guy*,
That had a hand to help, a sword to check?
I have (quoth he) and knew him many years;
Guy Warwick's Earl, is one of *England* Peers.
What is thy name, *Terry* (quoth he) I hight,
Greater by birth than fortune makes me seem.
Terry (said he) I vow to do thee right
To what I may, my poor good will esteem:
To human thought my nature doth agree,
Thou lov'st my friend, I must of force love thee.
Direct me to the man exil'd thee thus,
I'le take thy part as far as strength extends:
If *Guy* himself were here to joyn with us,
He could but say, *I'le venture life and friends*.
And be assured, though I simple be,
I oft have had as good succeſſ as he.
Terry with loving thanks his love requites,
And brings him to his Foe, whom he defies,
And valiant with his adverſe Champion fights,
Till mortal wounded at his feet he dies;
Yet 'twas a man suppos'd of matchless worth,
That for that Combat they had singled forth.
When this was done, the Earl demands his name:
Pardon, (quoth he) that were against a vow;
To no man living I'le reveal the same,
For I have changed name and nature now:
Nature's corruption I do ſtrive to leave,
A new regeneration to receive.
Farewel my friend, ev'n as my soul would fare,
If we ne're meet on earth, Heav'n be the place;

For

of Guy Earl of Warwick.

For idle hours I have none to spare,
My hairs look gray, they turn to white apace;
I have great losſ in short time to redeem;
A minute's sorrow is of much esteem
So he departs towards *Judea's* ground,
Samaria and *Galilee* to see,
Thoſe parts where Christian Pilgrims ſo renown'd
Because their Saviour's choice was there to be,
Where he did ſuffer to redeem our losſ;
Ev'n from the Cratch unto the bloody Croſs.
Much time he spends and many years beſtows,
From place to place about this holy-Land,
That all his friends in *England* do ſuppoſe,
Now death of him hath got the upper-hand:
For no report came that could ere relate
His life, his being, or his preſent ſtate.
This put the world to silence, men were mute,
Concerning *Guy* they knew not what to fay.
The dreadful Champion in the armed ſuit,
Was never known nor fear'd in ſimple gray,
But did endeavour all that ere he might,
Never to be reveal'd to any Wight.
For unto none he would his name diſclose,
Nor tell direct what Countrey-man he was;
Nor of his noble mind make any ſhows,
But ſtrive in all things moſt obſcure to paſſ,
Until by native love his mind was led,
To come and lay his bones where he was bred.

The Famous History



Guy after many years comes home,
To England for his grave,
Kills Colbrond the great Giant, and
Dies poorly in a Cave.

CANTO XII.

EV'n as the brightest glorious shining-day
Will have a night of darkness to succeed;
Which takes the pride of *Phæbus* quite away,
And makes the Earth to mourn in sable weed:
Presenting us with drowsie heavy sleep,
Death's memory in careful thoughts to keep:
So youth the day of Nature's strength and beauty,
Which had a splendor like fair Heaven's eye,
Must yield to age by a submissive duty,
And grow so dark, that life of force must dye,
When length of years bring ancient evening on,
Irrevocable time is postng gone.
This cogitation in *Guy's* breast appears,
By his returning from the Holy Land;
He finds himself to be a man in years,
And that his Glafs had but a little sand
To run, before his date of life expire,
Therefore to *England* he doth back retire,
There to be buried where he had been born,
Was all the cause that did induce him back:
To end his evening where he had his morn,
In doleful colours of a dead man's black:
And let that body rest in *English* ground,
Which through the world no resting place had found.
When he arrived on his native shore,
He found his Countrey in extream distress;

For

of Guy Earl of Warwick.

For through the Kingdom armed troops great store,
Against the Foe was all in readiness,
The King of *Denmark*, whose destroying hand,
A mighty Army did securely land;
And marched from the Coast with devastation,
Destroying Towns, Villages set on fire;
Working such terror unto all the Nation,
King *Athelstone* was forced to retire
To *VVinchester*. Which when the *Danes* once knew,
Towards the City all their strength they drew,
Which was too strong for Spear and Shield to win,
(Invincible their walls of stone were then)
They wanted Cannon-keys to let them in.
Hell's picklock powder was unknown to men:
The Devil had not taught such murthering smoak;
A Soldier's honour was in manly stroke:
Beholding now how they repulsed were,
That *VVinchester* by no means could be won:
They do conclude to summon party there,
And with a Challenge have all quarrels done;
An *English* man to combat with a *Dane*,
And that King lose, that had his Champion slain.
Wherewith a huge great Giant doth appear,
Demanding where the Foxes all were crept;
Saying, if one dare come and meet me here,
That hath true valour for his Countrey kept,
Let him come forth, his manhood to disclose,
Or else the *English* are but cowards foes.
Why, very Cravens on their Dunghils dare
Both crow and strike, before they run and cry;
Is *English* Courage now become so rare,
That none will fight, because they fear to dye?
That I pronounce you all faint-hearted fools,
Afraid to look on manly martial tools?
What flanders I have heard in foreign lands,
Of those poor men for deeds which they have done?
Most false they are belied of their hands;
But he says true, who says their feet can run;

They

The Famous History

They have a Proverb to instruct them in,
That 'tis good sleeping in a sound whole skin.
Thus did he vaunt in terms of proud disdain,
And threw his Gauntlet down, say'ng, There's my glove:
At length great *Guy* no longer could refrain,
Seeing all strain court'sies to express their love:



*Guy fights to free all England's fear,
With Colbrond Giant Dane:
And in Hide-Mead at Winchester,
Was that Goliah slain.*

But

of Guy Earl of Warwick.

But comes unto the King, and says, Dread Lord!
This combate to thy unknown Knight afford.
Although in simple habit I am hid,
Yeilding no shew of that I undertake,
I ne're attempted ought but what I did;
An end of *Colbrond*, on my soul, I'le make.
Palmer (quoth *Athelstone*) I like thy sprite,
God send thee thither, and He aid thee right.
His Powerful Hand lend vigour to thy blows,
And grant thy foot upon thy Foe may tread;
Amen, quoth *Guy*, and with great courage goes
Forth *VVinchester's* North gate unto *Hide-Mead*
Where that same Monster of a man he found,
Treading at every step two yards of ground.
Art thou the man (quoth *Colbrond*) art thou he
On whom the King will venture *England's* Crown?
Can he not find a fitter match for me,
Than this poor Rascal in a thred-bare Gown?
Where's all his Knights and worthy Champions now?
I do disdain so base a Slave as thou.
Giant, said *Guy*, Manhood should never rail,
To breathe the air with blast of idle wind;
A Soldier's weapon best can tell his tale,
Thy destiny upon my Sword I find;
'Twill let thee blood, while thou hast drops to bleed,
And spell thy death for all the *Danes* to read.
Thus I begin; and on his armour laid,
That *Colbrond's* Coat was never cudgel'd so,
Who with his Club did watch to meet his blade,
Intending to have brok'n it with a blow;
But *Guy* was sure his sword would hold out play,
It had been trusted many a cruel fray.
And therefore boldly he presumes thereon,
Laying about as fast as he could strive,
Until the Lubbers breath was almost gone,
(For with a weighty Club did *Colbrond* strive)
Which lighting on the ground, made earth give way,
As if some Devil did about him lay.

So

The Famous History

So long they held this stern and ireful fight,
That the beholders knew not what to deem,
Yet still some wounds to *Colbrond's* share did light,
Which to the English did great comfort seem.
Besides, their Champion gave encouragement,
By active carriage, danger to prevent.
Quoth *Colbrond*, *English* man, wilt thou forbear,
And sue for mercy, let the fight alone?
Villain, (quoth *Guy*) I scorn thy Coward fear,
I'le have thy life, or it shall cost mine own:
We'l never part till one be soundly sped,
The King hath ventur'd *England* on my head.
For twenty *Denmarks* (if they might be found)
And all the wealth that on the Ocean swims,
I will not yield an inch of *English* ground;
Thou shalt find metal in these aged limbs:
Although thy bodie's height be more than mine,
I have a heart bigger by odds than thine.
Think on thy ancient Grandfire, *Gogmagog*,
Whom *Corineus* dealt withall at *Dover*;
How that same Lubber, like a Timber log,
Was by the worthy *Britain* tumbled over;
For his bold challenge, he had such a check,
There was no Surgeon could amend his neck.
Thou art deceiv'd in me, poor silly Sot,
I am untaught to bend submission's knees:
Hold me no Christian, if I fail a jot,
(And for the world that title I'le not leese)
Betake thee to thy Tools, honour thy king,
Upon thy manhood lies a mighty thing.
And thus I do encounter thee afresh:
With that he lent him such a powerful stroke
It made wide ruptures in the Giant's flesh,
And did his furious choler much provoke;
Laying about him in most cruel rage,
Till the next wound did all his heat asswage,
It was so mortal that it brought him down,
To lie and groan upon the bloody ground:

Forth

of Guy Earl of Warwick.

Forthwith a shout was heard from out the Town,
That all the skie did echo to the sound;
Great joy was made by ev'ry *English* heart,
And all the *Danes* with extream grief depart.
King *Athelstone* sent for his Champion then,
To do him honour for his famous deed:
Who was received by the Clergy-men
With all solemnity, for such high meed:
Embraced by the Nobles, and renown'd,
With Martial Musick, Drum, and Trumpets sound:
But little pleasure *Guy* conceives herein,
Refusing Jewels, costly ornaments,
Saying, with these he out of love had been
For many years by true experiments:
Only thanks God, that bleft him with an hour,
To free his Countrey from invading pow'r.
And so intreats that he may pass unknown,
To live where poverty regards not wealth,
And be beholding to the help of none,
Seeing the world but now and then by stealth.
For true content doth such a Treasure bring,
It makes the begger richer than a King.
With true content (said he) I will abide,
In homely Cottage, free from all resort;
But I have found, content cannot be spy'd,
To make abode within a Monarchs Court:
No there's ambition, pride, and envy seen,
And fawning flatt'ring stepping still between.
Yet gentle Palmer (said the King) agree,
Where-ever thou resolvest to remain:
Acquaint thy name in private unto me,
And this is all thy Soveraign will obtain:
Tell me but who thou art, I will conceal it,
As I am *England's* King, I'll not reveal it.
Why then (quoth he) your Grace shall understand
I am your Subject, *Guy of VVarwick* named;
That have these many years not seen your Land,
But been where youth by ancient age is tamed:
Yet there experience taught me wit, dread Prince,
The world of many follies to convince.

L

And

The Famous History

And now am come to bring my bones to grave,
Within the Kingdom where I first took life;
Yet shall no creature else the notice have
Of my arrival, not my dearest Wife,
Till sickness come, and doth my death foretell.
Then I'le acquaint her with my last farewell.
The King with joy imbrac'd him in his arms,
And with great admiration answers thus;
Most worthy Earl, freer of *England's* harms,
It grieves my soul thou wilt not live with us:
Oh were thy resolutions thoughts, but now,
That my persuasions might prevent thy vow.
But, 'tis too late, they are grown ripe, I fee
Thou art too setled in determination;
Well, Honoured man, yet this joys me,
Thou bring'st thy bones unto thy dearest Nation;
Where Monuments of thy great deeds shall last,
Till after-ages of the world be past.
In *Varwick* Castle shall thy Sword be kept,
To witness to the world what thou hast been,
And least forgetful time should intercept,
A President, I present will begin;
The Castle-keeper shall receive a Fee,
To keep thy sword in memory of thee.
Thy Armour likewise, and thy Martial Spear,
That did thee service in thy high designs,
Shall be preserved very careful there,
That all such men as have distrustful minds,
May think (if from a truth it did not grow)
A King would scorn to cozen people so.
And in thy Chappel (distant thence a mile)
A bone shall hang of that same cruel beast,
Which near to *Coventry* remain'd long while,
Whose rib by measure is six foot at least;
Destroying many that did pass that way,
Until thy manhood did the Savage slay.
That by tradition, men may speak and tell,
This was *Guy's* Armour, this his Massie blade;
These bones of murthering beasts which men did quel,
And this the Tomb wherein his Corps where laid.

This

of Guy Earl of Warwick.

This the true Picture of his shape at length.
And this the Spear did oft expres his strength.
For fure I hold it an ungrateful thing,
(When thou by Natures course in dust shall lie)
No memory shall cause some Muse to sing
The worthines of matchless English *Guy*:
Thy Country-men would prove too far unkind,
When out of sight, they leave thee out of mind.
This said, in humble duty (wondrous meek)
Guy reverenceth the King, and so departs,
Some solitary Den, or Cave to seek,
Which he unto his Mansion-house converts:
And so lives poorly in the hollow ground,
Making his meat of herbs and roots he found.
Sometimes he would to *VVarwick* Castle go,
And crave an alms at his dear Ladies hand,
Who unto Pilgrims did more bounty shew,
Than any Noble-woman in the Land;
And she would ask all Palmers that came there,
If at the Holy Land they never were?
Or in their travels, if they had not seen
An English man was Lord of that same Tower?
Who many years away from hence had been,
A Knight ne're conquer'd yet by human Power.
But there's a Tyrant whom I only fear,
They call him Death, that murthers every where;
If he have met him (O my dearest Lord)
I never shall behold thy face again,
Till that same Monster do as much afford
Unto my heart, and so release all pain.
Which gracious Heaven grant, if *Guy* be dead,
Upon the earth let me no longer tread.
Thus did he often hear his Wife enquire,
With deep complaints from extream passions flowing;
Yet by no means would grant her kind desire
The comfort of a hopeful word bestowing;
But look upon her as his heart would break,
Then turn away for fear his tongue should speak;
And so departs with weeping to his Cell,
Setting a dead man's head before his eyes;

L 2

The Famous History

Saying, with thee I shortly come to dwell,
This sinful flesh I constantly despise,
My soul is weary of so bad a guest,
And doth desire to be at home in rest.
My feeble limbs weaknes doth sore posseis,
And sickness gripes do touch about my heart;
I feel I am not far from happines,
But am in hope my foe and I shall part;
This adversary which I long have fed,
By whom my soul hath been so much misled.
To my dear *Phælice* I will send my Rring,
Which I did promise for her sake to keep:
I may no longer time defer the thing,
For fear that death prevent me with his sleep;
I feel his messenger approach apace,
And poor weak nature must of force give place:
So call'd a Herds-man as he passed by,
And said, Good friend, do me a special favour,
Even in a matter that concerns me high,
(My hope relies upon thy kind behaviour)
To *VVarwick* Castle speedily repair,
And for the Countes ask, with trusty care
Deliver thou this Ring to her own hand,
And say, the ancient Pilgrim sent the same
That lately at her Gate with Scrip did stand,
To beg an alms in blessed Jesus Name.
And if she ask thee where I do remain,
Direct her hither, she'l requite thy pain.
Sir (quoth the Herds-man) I shall be ashamed,
That ne're durst speak to Lady in my life:
Nay more, and't please you, I may much be blam'd,
To carry Rings to such a great man's Wife.
Besides, if I should lose it by the way,
Why what would you and Madam *Phælice* say?
Prethee (said *Guy*) frame not such idle doubt,
No prejudice can light on thee at all;
The act is honest which thou go'ft about,
And for it none can thee in question call:
A courteous ear the Lady will thee lend,
Upon my warrant, fear you nothing friend.

of Guy Earl of Warwick.

With that he goes, and mannerly betakes
The token, to the Countess; which she seeing,
Most admirable wonder at it makes,
Ah friend (quoth she) where is my Husband's being?
Husband (said he) that news I do not bring,
From an old Begger I receiv'd the Ring.
His house was made of neither wood nor stone,
But under ground into a hole he went:
And in my conscience there he dwells alone,
And never pays his Landlord quarters rent.
Ah 'tis my *Guy*, she said, shew me his Cell,
And for thy pains I will reward thee well.
So he directs *VVarwick's* fair Countess thither,
Who entring in that melancholy place,
Her Lord and she imbracing, weep together,
Unable to pronounce a word long space,
Long time them two had not a word to speak,
Till *Guy's* discretion Sorrows door did break:
Phælice, quoth he, now take thy leave of *Guy*,
That sent to see thee e're his sight decay:
Within thy arms I do intreat to die,
And breathe my spirit from thy sweat foul away.
Thou gav'ft me alms at *VVarwick* Castle late:
'Tis blessedness to pity poor mens state.
Look not so strange, bewail not so my Dear;
Ah! weep not Love, I do not want thy tears:
I have shed plenty since my coming here;
Of true Remorse, my conscience witness bears,
Thou weep'st not now, because I wept no more,
But to behold me friendles, haples, poor.
Wife, I have sought the place that I desire,
Though few endeavour for eternal rest;
The soul which to that Heaven doth aspire,
Must leave the world, and worldly things detest;
'Tis full of Devils that on Souls do wait,
And full of mates, in every place some bait.
Ah *Phælice*, I have spent (and then he wept)
Youth (natures day) upon the love of thee;
And for my God, old rotten age have kept,
The night of nature, *Christ forgive it me*;

Sorrow

The Famous History

Sorrow lies heavy on my soul for this,
Sweet Saviour Christ, pardon thou my amiss.
In that I had destroy'd so many men,
Even for one Woman to enjoy thy love;
Therefore in this solitary Den,
I sought my peace with that great God above,
'Gainst whom by sin I have been more mis-led
Than there be hairs upon my hoary-head.



*Guy in repentance poorly lives,
Obscurely in a Cave;
Reveal'd to Phælice by a Ring,
When death had digg'd his Grave.*

of Guy Earl of Warwick.

The other day, seeing my Body ill,
And all the parts thereof opprest with pain,
I did compose a Testament and Will,
To be the last that ever I ordain.
Lo here it is, I'le read it if I can,
Before I cease to be a living man.

HIS WILL.

*E*ven in the name of him whose mighty Power
Created all in Heaven and Earth contained,
As one to dye this very instant hour,
I leave the world, and all therein, unfeigned
My Soul I give to him that gave it me;
Receive it Jesus, as I trust in thee.
I owe a debt of Life is due to Death,
And when it's paid him, he can ask no more;
A very vapour of a little breath;
Would he had had it many years before;
But here's my comfort, if he come or stay,
'Tis ready for him (if he will) to day.
I owe the world a flock of wealth is lent,
When I did enter traffique with the same:
Less would have given Nature more content,
'Tis happiness to want a rich man's name,
World, leave me naked, as I did begin;
I ask but one poor sheet to wrap me in
I do bequeath more sins than I can number,
My deadly evils in a countles sum;
Even from my cradle unto deaths dead slumber,
These past, these present, all that are to come,
To him that made them loads to burthen me,
Satan, Receive them, for they came from thee,
I give good thoughts, and every vertuous deed;
That every grace hath guided me unto,
To him from whom all goodness doth proceed,
For only evil, Nature taught me do:
I was conceived, bred and born in sin,
And all my life most vile and vain hath been.
I give to sorrow all my sighs and cryes,

The Famous History

*Fetcht from the bottom of a bleeding heart,
I give repentance, tears, and watry eyes,
The sign unfeigned of a true Convert,
Earth yield a grave, or Sea become a tomb,
Jesus unto my Soul grant Heaven room.
Phælice, I faint, farewel true loyal wife,
Assit me with thy Prayers, thy Husband dies,
I trust to meet thee in a better life,
Where tears shall wiped be from weeping eyes.
Come blessed spirit, come in Jesus Name,
Receive my Soul, to him convey the same.*

And with these words his quiet Spirit departs,
While mournful Phælice well nigh dead with woe,
Her Senses all to sorrows use converts,
And too abundant doth her tears bestow,
Beating her breast, till breast and heart be sore,
Wringing her hands till she could strive no more.
Then fighing, said, Ah Death! my sorrows cause,
Thou hast depriv'd me of my dearest Lord!
Since loathsom air my vital spirits draws,
This favour for thy Tyranny afford,
Do me a good to recompence thy ill,
And strike the stroke that all my cares can kill,
Let me not live to see to morrows light,
But make me cold, bloodles, pale and wan,
As this dead Carkas doth appear in sight,
This true description of a mortal man:
Whose deeds of wonder past and gone before,
Hath left him now at Deaths dark prison-door
Kissing his face, with a farewell of tears.
She leaves the body for the grave to claim;
And from that place as sad a Soul she bears,
As ever woman that the world can name;
Living but fifteen days after his death,
And then through extream sorrow yieldeth breath.

F I N I S .

MISCELLANEOUS POEMS

MISCELLANEOUS POEMS.

[As access could not be had to the second edition of Rowlands' "Betraying of Christ," which contains the two following poems, they are consequently reprinted from "Select Poetry Chiefly Devotional of the Reign of Queen Elizabeth. Collected and Edited for the Parker Society, by Edward Farr, Esq," 2 vols., 12mo, Cambridge, 1845.]

THE HIGH WAY TO MOUNT CALUARIE.

R EPAIRE to Pilat's hall,
Which place when thou hast found,
There shalt thou see a pillar stand,
To which thy Lord was bound.

'Tis easie to be knowne
To anie Christian eye;
The bloudie whips doe point it out
From all that stand thereby.

By it there lies a robe
Of purple, and a reed,
Which Pilat's seruants vf'd t' abuse,
In sinne's deriding deed:

MISCELLANEOUS POEMS.

When they pronounced "All haile!
God sauе thee!" with a breath,
And by the same cride presently,
"Let Christ be done to death."

His person had in scorne,
His doctrine made a iest,
Their mockeries were a martirdome;
No wrongs but him opprest.

What courage leſſe then his
Would haue indur'd like shame,
But would with greefs of ſuch contempt
Haue dide t' indure the fame?

A little from that place,
Vpon the left-hand ſide,
There is a curious portlie dore,
Right beautifull and wide.

Leauē that in anie wife,
Forbid thy foot goe thether;
For out thereat did Iudas goe,
Despaire and he together.

But to the right hande turne,
Where is a narrow gate,
Forth which St Peter went to weepe
His poore diſtreſt eſtate.

Doe immitate the like,
Goe out at Sorrowe's dore;
Weepe bitterly as he did weepe,
That wept to ſinne no more.

MISCELLANEOUS POEMS.

Keep wide of Cayphas' house,
Though couetous thoughts infence:
There bribery haunts, despair was hatcht;
False Iudas came from thence.

But goe on forward still,
Where Pilat's pallace stands;
There where he first did false condemne,
Then wash his guiltie hands:

Confess'd he found no cause,
And yet condemn'd to die,
Fearing an earthly Cæsar more
Then God that rules on hie.

By this direction then
The way is vnderstood;
No porch, no dore, nor hal to passe,
Vnsprinckled with Christ's blood.

So shall no error put
Misguiding steppes betweene;
For euery drop sweet Iefus shed
Is freshly to be seene.

A crowne of piercing thornes
There lies imbru'd in gore;
The garland that thy Sauiour's head
For thy offences wore.

Which when thou shalt behold,
Thinke what his loue hath binne,
Whose head was loaden with those briers
T' vnlade thee of thy finne:

MISCELLANEOUS POEMS.

Whose sacred flesh was torne;
Whose holie skinne was rent;
Whose tortures and extreamest paines
Thy paines in hell preuent.

As God from Babilon
Did turne, when they past cure
Refused helpe; whom he would heale,
Denying health t' indure:

So from Hierusalem
The soule's phisition goes,
When they forsook his sauing health,
And vow'd themselues his foes.

Goe with him, happie soule,
From that forfaken towne;
Vpon whose wals lies not a stome,
But ruine must throw downe.

Follow his feet that goes
For to redeeme thy losse,
And carries all our sinnes with him
To canfel on his croffe.

Behold what multitudes
Doe guard thy God about,
Who bleeding beares his dying tree
Amidst the Iewish rout.

Looke on with liquid eies,
And sigh from sorrowing mind,
To see the death's-man goe before,
The murdering troupes behind:

MISCELLANEOUS POEMS.

Centurion hard at hand,
The theeues vpon the side,
The exclamations, shouts, and cries,
The shame he doth abide.

Then presse amongst the throng,
Thyselfe with sorrowes weed;
Get very neere to Christ, and fee
What teares the women shed:

Teares that did turne him backe,—
They were of such a force—
Teares that did purchase daughters' names
Of father's kind remorse.

To whom hee said, Weepe not:
For me drop not a teare;
Bewaile your offspring and yourselues,
Greefe's cause vnseene is neare.

Follow their steps in teares,
And with those women mourne,
But not for Christ; weepe for thyselfe,
And Christ will grace returne.

To Pilat's bold demands
He yeelded no replie;
Although the iudge importun'd much,
Yet silence did denie.

Vnto his manie words
No answere Christ would make;
Yet to those women did he speake,
For teares' and weeping' sake.

MISCELLANEOUS POEMS.

Thinke on their force by teares—
Teares that obtained loue—
Where words too weak could not persuade,
How teares had power to moue.

Then looke toward Iefus' load,
More then he could indure,
And how for helpe to beare the same
A hireling they procure.

Ioine thou vnto the crosse;
Beare it of loue's desire;
Doe not as Cyranæus did,
That took it vp for hire.

It is a gratefull deed,
If willing vnderta'ne;
But if compulsion fet aworke,
The labour's done in vain.

The voluntarie death,
That Christ did die for thee,
Giues life to none but such as ioy
Crosse-bearing friends to be.

Vp to Mount Caluerie
If thou desire to goe,
Then take thy crosse, and follow Christ;
Thou canst not misse it so.

When there thou art arriu'd
His glorious wounds to see,
Say, but as faithfull as the theefe,
O Lord, remember me.

MISCELLANEOUS POEMS.

Affure thyselfe to haue
A gift, all gifts excelling,
Once sold by sinne, once bought by Christ,
For saints' eternall dwelling.

By Adam Paradise
Was finne's polluted shade:
By Christ the dunghill Golgotha
A Paradise was made.

CHRIST TO THE WOMEN OF HIERUSALEM.

WEEPE not, but weepe; stint tears, shower eies;
Cease sorrowes, yet begin lament:
Weepe for your children and alies;
Weepe not for me, 'tis tears mispent:
Bewaile the offspring of your wombe,
Sentenc'd succeding vengeance doome.

No cause you should my case bemonie;
My death's the death of Death and Hell:
Great cause you haue to weepe your owne,
And rue the cittie where they dwell:
Know how to weepe when greefes complaine,
Or teares and sighs are meerly vaine.

If this be done vnto the tree,
Green in perfection's perfect prime,
In what state shall the barren bee
That's iuiceleffe, drie, and spent by time?
When thus they fell downe fruitfull greene,
Where shall the fruitlesse stock bee seene?

B

MISCELLANEOUS POEMS.

This was reply without demand
To tongues, eies, hearts, mute, wet, and weake,
Vnleffe by teares we vnderstand
That waterie eies haue power to speake:
Their weeping spake to Iesus' eares;
He turn'd about, and answer'd teares.

Where finne-stain'd Adam first was plast,
Three kind of trees were growing there:
The first was for delicious taft,
Fruitful, ordained food to beare:
Life's arbour next, which grace did fill;
And knowledge-tree of good and ill.

Where, finne's hie ransome, Iesus di'de,
Three trees vpon that dunghill stood:
One greene with grace; the other dri'de
Bearing two theeues, the bad and good:
In midft, the tree of life, the crosse,
Bare Adam's guilt, restored his losse.

Great negligence, great loue and paines,
First gardner had, last did supplie:
His tree was watred from his veines;
In Paradife they careleffe die:
His blood for his hath moisture bin;
His thornes a hedge to guard it in.

MISCELLANEOUS POEMS.

[From "The Letting of Hvmors Blood in the Head-Vaine, with a new Morisico, daunced by seauen Satyres, vpon the bottome of Diogines Tubbe. At London: Printed by W. White for W. F. 1600," in Cryne's Collection in the Bodleian Library.]

TO HIS VERY GOOD
FRIEND M. HVGH
LEE ESQUIRE.

MY right hand, with affection doth present
These Humours to thee, of a kinde intent:
That in a paper Merroure you may see,
What madd fantastiques in the worlde there bee:
Whose giddie heads, and apish idle braynes,
Are every hower in new printed vaines:
The swagg'ring Gull, an empty Drume is found,
Nothing within, yet makes the greatest sound.
The Foppe, the Puncke, the Pander, and the Knaue
Signieur Shift-maker, that most odious flauue,
Are all presented to Iuditiall view,
With other Rascals of the Damned crew:
Behold them all, how each doth acte his parte;
Detest their Humours, with thine honest hart.

Yours euer in true affection,
SAMVELL ROWLANDS.

MISCELLANEOUS POEMS.

[From "The Vnmasking of a feminine Machiauell. By Thomas Andrewe, Gent. London: Printed by Simon Stafford, and are to be sold by George Loftes, at the golden Ball in Popes-head Alley. 1604."]

To his respected and kind affected Friend, M^r. Thomas Andrewre, Gent.

No hungry vaine of profit or of praise
Inuites thy Muse salute the Printers Preffe:
Thou doest disdainethose Hackneyes of our daies,
That parwe their Poetrie of meere distresse:
Thy pen is but a quill of recreation,
Which serues not thee in stead of occupation.

But with deare bought experience tutor'ſt time,
By true vnmasking an incarnate Devill,
No fiction is the ſubiect of thy Rime,
But a damn'd monſter of deformed euill;
Whose portreit ſo to life thy pen doth touch:
I know no Penfull can performe ſo much.

Samuel Rowlands.

Veritas non querit latebras.

MISCELLANEOUS POEMS.

[From “The Curtaine-Drawer of the World: or, The Chamberlaine of that great *Inne of Iniquity*. By *W. Parkes* Gentleman, and sometimes Student in *Barnards Inne*. London, Printed for *Leonard Becket*, and are to be sold at the Temple, neere to the Church. 1612.”]

In Vulpinem.

The Fox is earthed now in ground,
Who liuing, fear'd not horne nor hound,
That kept the Huntsmen at a bay,
Before their faces ceaz'd his prey.
Of whose successefull thriuing wit,
Booke haue beene made, and playes beene writ,
That prey'd on Mallard, Plover, Ducke,
And euer scap'd by craft or lucke:
Yet now hee's gone: what though? behinde,
Are Cubbes too many of his kinde.
Who whilst by death hee's kept away,
Will make a purchase of his prey.
And when the old he left is gone,
Will finde out more to worke vpon.
In Skinners shops, though some appeare,
Tis long before the last comes there.

S. R.

MISCELLANEOUS POEMS.

[From the Collection of Broadsides in the Library
of Society of Antiquaries, London, No. 142.]

Sir Thomas Overvry,

OR

The Poysoned Knights Complaint.

[A large woodcut, across the sheet, of a skeleton on a tomb, a tree bearing a shield grows out of the skeleton; standing one at either end of the tomb are figures of *Time*, with a scroll round his scythe, "Time revealeth Trvth," and *Justice*, with a scroll round her fword, "Iustice wil right al wrongs." Over the skeleton's head is the word "Poysoned;" and over Justice's outstretched arm the word "Revenge."

Within the entablature of the tomb are the following lines:—]

Within this house of Death, A dead man lies,
Whose blood like Abels vp for vengeance cryes:
Time hath reuealed what to trueth belongs,
And Iustice fword is drawne to right my wrongs:
You poysoned mindes did me with poyson Kill,
Let true Repentance purge you from that ill.

[The whole cut is about 15 inches wide by 10 deep. The following poem is in two parallel columns immediately under the cut, surrounded by printer's borders.]

MISCELLANEOUS POEMS.

Great powerfull God, whom all are bound to loue,
How gracelesse bad, doth Man (thy Creature) proue?
Thy Supreame Creature ouer all the rest,
(In number numberlesse to bee exprest,)
To whom thou gauest grace to bee his guide,
Reason with Vnderstanding, and beside,
Thy Law to be direction for his wayes,
Which vnto Sinners view, thy Judgements layes,
Those fearefull plagues pronounc'd for vgly Sinne,
Which with the first created, did beginne,
Who by the Law of Nature vnderstood,
To make a difference of bad deeds and good.
By which enlightening, that is given vs,
No Nation Heathenish, and Barbarous,
(Farthest remote from true religions light)
But can distinguishe betwixt wrong and right,
Those that to *Christ* did neuer yet belong,
Can tell they do amisse, when they do wrong,
And that there is a Iustice to be done,
And shamefull actions, which they are to shun,
Yet neuer age, since Nature first began,
Wherein man was not Deuill vnto man,
In practising most opposite to kinde,
Inhumane actions out of bloody minde.
Behold the first that in the World was borne,
With his reiecte Sacrifice of Corne,
Because his Brothers gifts more grace did yeeld,
Lift vp his hand against him in the field,
And with a cruell hart obdurate ill,
Did innocent pure-thoughted *Abell* kill.
When *Ioab* sent for *Abner* (as a friend)
Hee came to *Hebron*, for a peacefull end,
Where, as in armes hee lent a cheerefull smile,
He gaue his heart a mortall stab the while.
Gods holy History hath many more
Humane records, Innumerable store,

MISCELLANEOUS POEMS.

What intercepting hath there bin of liues,
By Pistolls, Stabbing, Powder, Daggers, Kniues:
Drowning and Hanging, and strange murthering?
As second *Edward*, sometimes Englands King,
Whom an incarnate Diuell did torment,
With red hot Spit into his fundament.
Some in their beds haue acted tragick Scenes,
As thos two Princes, which by *Glosters* meanes,
(Their cruell Vnkle, Fathers vnkind Brother)
Villaines betweene the sheetes to death did smother.
Some in vnwonted manner done to death,
As *George* the Duke of Clarence lost his breath,
When with heeles vpwards he was strangely put,
To suffer drowning in a Malmesey But.
Yet besides all these damned plots to kill,
And thousands more from Hell transported still,
The Diuell hath a poyson working Art,
In which of late I shar'd a mortall part.
A Rapier drawne, and at thy heart aim'd iust,
May be put by and made a broken thrust:
A Dagger offer'd for anothers paine,
Hath bin return'd into the stabbers braine:
A Pistoll shot with an intent to kill,
Hath mist the marke, and party liuing still:
But this life-killing poyson, cureles foe,
The bodies hopeles, helplis ouerthrowe:
Brings with it nothing but pale deaths command,
Depriuing life with a remorseles hand.
Oh sacred *Justice!* euermore renound
In thy vprightnes of reuenge late found:
Proceede with vengeance as thou didst begin,
To punish *Caines* most bloody crying sinne:
Let not a murtherer remaine conceal'd,
Nor breath aliue when being once reueal'd:
This is the suite wrong'd Innocents doe craue,
This is the Iustice that the Heauens will haue.

Samuel Rowlands.

Imprinted at London for Iohn White.

MISCELLANEOUS POEMS.

[From "The Teares of Love: or, Cupids Progress. Composed by Thomas Collins. London, Printed by George Purflowe for Henry Bell, and are to be sold at his shoppe without Bishopsgate. 1615."]

To his affected friend Master
THOMAS COLLINS.

*Thy well writ Poem, Sweet composed lines,
Delightfull subiect, and right modest pen,
With iust applause, euen desertfull shines
In cleere-ey'd censure of best iudging men,
Like to thy Shepheards flockes, as white as cleane,
Partaking nothing, sordid or obsceane.*

*Thy Louers-Teares, shew Louers dolefull fashion,
(As fable habit futes a mournefull heart,)
A sprightly line hath power to moue compassion,
And such a lymmer to the life thou art,
Let Momus breath, vanish like pipe of smoke,
All wisenmen know, Detractions credit's broke.*

Samuell Rowlands.

Well met Gofssip:

O R,

Tis merrie when

Gossips meete

NEWLY ENLARGED WITH
diuers merrie Songs.



L O N D O N ,

Printed by *I. W.* for *John Deane* and are to be sold at his
Shop iust vnder *Temple-barre* 1619.

MISCELLANEOUS POEMS.

[The Songs which follow were first printed in the edition of "Tis Merrie when Goffips Meete," 1619 (Sig. C i.). As the title to this edition contains a very curious woodcut, it is given in facsimile on the opposite page.]

Musitians comes in.

Coufien, heer's Fidlers, lets heare a Song:	<i>Widdow.</i>
But looke my friends, it be a pleasing thing.	
I am afraid then we shall stay too long.	<i>Mayde.</i>
No, no, I warrant: come on, quickly sing.	<i>Widdow.</i>
Let it touch men I pray in any case:	<i>Wife.</i>
This Youth (mee thinkes) will doe it with a grace.	

The Songe.

WHAT'S a womans chiefe delight?
To giue man his hearts content:
How doth hee the same requite?
Loue her till the sport be spent:
 You that doubt it, doe but try,
 Men will flatter, cogge, and lye.

With bewitching words they sue,
Vowing constant faith and loue;
Women thinke their oathes be true,
Till (poore soules) they trie and prooue,
 Then they finde, when helpe is past,
 For a night their loue doth last.

Their owne Stories tell their liues,
How vncoustant they haue dealt;

MISCELLANEOUS POEMS.

Honest *Widdowes, Maydes, and Wiues,*
Haue their double dealing felt:

All will say that are not blinde,
Men are false, and Women kinde.

When they vow, trust not their swearing,
When they smile, thinke they will frow[n]e,
Giue their flattering but the hearing,
If they can, thei'le put you downe:
Since they seeke your ouerthrow,
Keep them from the thing you know.

For to be in great request,
Make your loue exceeding strange,
Trie good earnest out in iest:
Deale with flatterers by change:
As they come, so let them passe;
Turne dissemblers out to grasse.

FINIS.

NOw God-amercy Boy, this Song is true, *Widdow.*
I prethee drinke, tis good to mend thy voice. *Wife.*
Haft thou not such another that is new?
Yes, I haue one is call'd, *The Maydes bad choyce: Boy.*
Pen'd by a Mayde her selfe, whose constant truth
Was lately wronged by a Merchants Youth.

Widdow. Sing it prethee.

The Song.

YOu London Maides, giue eare to me,
That am in Loue your owne,
And borne within the Citie walles,
Well friended, and well knowne.

MISCELLANEOUS POEMS.

My felfe I will not feeme to prafe,
It were a note of pride:
What beautie there is in my face,
Or comely limbes beside.

My ready witte, and quicke conceit
To breake a nimble iest;
And all good parts and qualities,
I meane to let them rest.

The Art I haue in Needle-worke,
Imbrod'ry rich in Gold:
With Lace and Stich, and euery thing,
That may or can be told.

For Dauncing, and my skill in Song,
I must, and will be mute:
My playing on the Virginals,
And tickling of the Lute.

Ile burie all mine owne good parts,
And of a Youth will speake;
Whose most vnkinde bad qualities,
Doth make my heart to breake.

How hee is calde, I will conceale,
And not reueale the fame;
Because Ile leaue him like a *Jew*,
Without a Christian name.

Hee plide mee long, as Suters doe,
(I meane these subtil men)
And wee had often meeting too,
It skils not where, and when.

MISCELLANEOUS POEMS.

Hee vow'd hee lou'd mee constantly.
Farre dearer then his life:
And would himself, destroy himselfe,
Except I were his wife.

I being (as poore wenches bee)
Most kinde, where loue doth sting:
Consented too, (I shame to tell:)
And let him doe the thing.

This done, which cannot be vndone,
(Tis now fixe months too late:)
I am turn'd off, my Youth hath got
Another louing mate.

One that hath neither witte nor wealth,
Beautie, nor comely grace:
One that is Kitchin-stuffe to mee,
Her stocke is knownen so base.

Fie, who would trust this wicked world?
Maidens take heed, be wise:
I am not *Widdow*, *Wife*, nor *Mayde*,
But of another size.

FINIS.

I Like this Song exceeding wel indeed: *Mayde.*
I Heer's fixe pence toward the Musick with my heart.
Besse, tis good warning wench for you; take heed, *Wife.*
Ile fee him hang'd, would play me such a part: *Mayde.*
Hee that should come and offer but to feele,
I would en'e scorne that fellow with my heele.

MISCELLANEOUS POEMS.

[The following additional verses are given in the edition of 1619, and should be read between the last and second last verses in the edition of 1602.]

Now Gentlewomen, I intreate you speake, *Vintner.*
And name the wine, a pinte I will goe fill.
No *William*, no; there's many Vintners breake, *Wife.*
Let it alone, prethee, kinde hearted *Will*,
It is enough, if you one rule doe keepe,
And that is this; Nicke not your Pots too deepe.

There is much knauery in your trade for that,
Which will not thriue, who euer vse the same:
Draw briske to *Londoners*, let Clownes drinke flat,
That take in wine but onely for the name;
Out-face the Fooles, but with a cogging tale,
For all their judgement's in a pot of Ale.

You can perswade them that their taste is bad,
And boast your wine, that there's no better drawne,
The like in *London* is not to be had;
When all is false, and but an outward fawne.
Couffen, wee know Vintners can doe amisse, *Widdow.*
But we might haue drunke *William*'s pinte by this.

Troth you shall haue it instantly, I runne. *Vintner.*
Why this is your fault Couffen, you're not leauue. *Wife.*
Tut, hang him knaue: this pinte, and we haue done, *Widdow.*
So much in measure, hee did vs deceiue:
Did you not marke how e'ry Pot lackt filling,
Wee'le take it kindly, cause hee giues it willing.

Heere Gentlewomen, and I thanke you all. *Vintner.*
This is a cuppe of Clarret doth excell. *Wife.*

MISCELLANEOUS POEMS.

At any time, when you doe please to call, *Vintner.*
Vpon my honestie Ile vse you well,
 While with my Master I remaine a dweller,
 You shall command the best that's in the Seller.

[From the folio edition of John Taylor the Water-Poet's Works, 1630, Sig. Bbb 3.]

To my louing Friend John Taylor.

Ferris gaue cause of vulgar wonderment,
When vnto *Bristol* in a boat he went;
Another with his Sculler ventured more,
That row'd to *Flushing* from our English shoare.
Another did devise a woodenne Whale,
Which vnto *Callice* did from *Douer* saile,
Another with his Oares and slender Wherry,
From *London* vnto *Antwerpe* o're did Ferry.
Another maugre fickle fortunes teeth,
Rowed hence to *Scotland* and arriu'd at *Leeth*.
But thou haft made all these but triuiall things,
That from the Tower thy watry Sculler brings
To *Helicon*: most sacred in account,
And so arriued at *Pernassus* Mount:
And backe return'd Laden with Poets wit,
With all the Muses hands to witnesse it;
Who on their Sculler doth this praise bestow,
Not such another on the *Thames* doth row.

Thy louing Friend, Sam: Rowlands.

**NOTES TO THE WORKS
OF
SAMUEL ROWLANDS**

N O T E S.

I.—THE BETRAYING OF CHRIST, 1598.

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- 3 last. “wherof . . . floates with,” &c., i.e., wherof partaking, *it* floats.
- 5 8 “*Cinthia*,” Diana, the moon, so called from her birthplace, *Cynthus*, in the Island of Delos.—Cf. Spenser, *Faery Queene*, I. i. 39.
- 10 “were come to latest fine,” i.e., had finally ceased to exist.
- 13, 14 These lines mean, all winged creatures having cleared up their account with day, i.e., having duly sung their daily song, had gone to rest.
- 6 3 “Dispensing,” i.e., excepting, making an exception in favour of.
- 7 22 See Numbers xvi. 32, 33.
- 23 “Seandale” read “scandale,” i.e., insult, offence.
- 8 1 1 Kings xiii. 4
- 8 Acts ix. 1-9.
- 9 11 “He must needs go whom the devil drives.”—Hazlitt’s *Proverbs, &c.*
- 10 6 “This greene had serpents,” &c. This is apparently the proverbial saying, “*latet anguis in herba*,” there is a snake in the grass.—Cf. Spenser, *Faery Queene*, I. ix. 28—
“As snake in hidden weeds.”
- 7 2 Samuel iii. 27.
- 11 11 2 Samuel xii. 13.
- 12 8 Matthew xxvi. 53.
- 17 “false,” i.e., falsely. The use of the adjective for the adverb is common.

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- 14 1 The meaning is: "Thou, Gehazi, canst no longer lay exclusive claim to the sin of covetousness, for my share in that sin exceeds thine."
- 7 Luke x. 42.
- 15 23 "Sound conscience well," &c., i.e., a sound conscience when well or clear is said to be like, &c., . . . and when corrupted, is fitly compared, &c.
- 16 15 Matthew xxv. 32, 41.
- 17 4 Matthew xxii. 11-14.
- 18 19 "correct it," i.e., correct him for it.
- 18 19 John xii. 3-4. "turn'd thy sweet," i.e., turned to thy advantage.
- 19 1, 2 "guiltleſſe waſt, controld," &c., i.e., with what falſeneſſ did I wiſh thy innocent waste ſtopped, and the ointment ſaved.
- 7 "Like Sampſon till," &c.
- 15 The word "purchase" had at this time not only the modern meaning of anything obtained in exchange for money or other valuable conſideration, but was also applied to anything dishonestly or diſgracefully come by.—See Glosſary. Shakſpere, *Henry V.*, iii. 2, shows the tranſition when he writes—
 "They will ſteal anything, and call it—*purchace*."
- In Spenser, *Faery Queene*, I. iii. 16, we find—
 "On his backe a heavy load he bare
 Of nightly ſtealths, and pillage feveral,
 Which he had got abroad by *purchas* criminall."
- It is from the Fr. *pourchaffer*, to hunt after; thence, to catch, feize, rob; thence, to buy.
- 18 18 "that I lou'd," i.e., that *which* I loved. The omission of the relative is very common in Shakſpere and writers of that period.
- 20 20 "their intreſt," i.e., my ſhare in, or claim to, them.
- 20 15 Matthew xxvi. 22, 25.

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- 21 3 "putchas'd," read "purchas'd."
- 8 "I should ben mangled," i.e., I ought to have been mangled.
- 23 23 "They would retire," &c., i.e., they would draw back (Fr. *retirer*, Lat. *retrahere*) themselves from the fearful course of the world to perdition, so as to avoid, &c.—Compare p. 36, l. 19.
- 24 11 The accent is on the second syllable in "enuying," as in Shakspere, *Richard II.*, i.—
 "Until the heavens, envyng earth's good hap;"
And Taming of the Shrew, ii. 1, 18:—
 "Is it for him you do envy me for?"
 The same use is followed by Spenser.
- 13 Greedy of gain on earth, even though obtained by or involving the loss of heaven.
- 24 "The wages of sin is death." "Pale death," the *pallida mors* of the classics.
- 25 4 "Xpian," i.e., "Christian," from the sacred monogram **X**, the *Chi, Rho*, the two first letters of the word Christ. The meaning is: A follower of Christ outwardly, but not at all in heart.
- 21 "Conuerse remaine of Time," &c., i.e., for the rest of Time be associated with all impiety. The word converse is used in its original Latin sense, *conversari*, to dwell, pass one's time away.
- 24 "Wrap me," &c., i.e., "Hide me from the eyes of all, oh dark night!" Insert a comma after *eyes*.
- 26 1 "Sauls frightfull guest," i.e., madness.—See 1 Samuel xxvi. 14-23.
- 13 "Not to dismount," &c., i.e., not to throw myself from some lofty precipice, nor inflict on myself a hideous stab with a dagger, nor to drown myself.
- 17 See 2 Samuel xviii. 9, and Esther vii. 10.
- 18 2 Samuel xvii. 23.
- 27 6 Acts i. 18.

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28	1	"The watchfull bird," <i>i.e.</i> , the cock.
	11	"a rocke," in allusion to his name Peter, which, in the Greek, is a stone or rock.—Cf. Matthew xvi. 18.
30	12	"he swaied most," &c., <i>i.e.</i> , he carried most fway, or had most influence, who could deride most.
31	1	1 Samuel xxxi. 4.
	17	In proportion as his offence was least, his griefs and pains were greater.
32	3	2 Kings ii. 23.
	7	Such wrongs, as compared with those suffered by our Lord, are not worthy to be called wrongs.
33	8	"Farre extending humane fence," <i>i.e.</i> , far exceeding man's understanding. The spelling <i>humane</i> is constantly used by Shakspere.
35	12	"Preuenting him," &c., <i>i.e.</i> , anticipating and disappointing the Devil who had long hoped for it.
36	3	Samuel, the son of Hannah.—See 1 Samuel ii. 21.
	4	Judges xi. 34-40.
37	1	Rowlands seems to understand the word <i>Son</i> in "Woman behold thy son," as meaning our Lord, but the passage, John xix. 25-27, points to St. John as the person meant, our Lord's words signifying apparently that the Virgin and St. John were to be as Mother and Son, as is evidenced by the last verse—"from that hour that disciple took her to his own home."
39	2	"My God, who am," &c., <i>i.e.</i> , the God of me, who myself am true God, &c. A classical usage.
40	6	"to those denide," &c., <i>i.e.</i> , to those <i>who</i> denied, &c.
41	7	John iv. 5-26.
	11	Compare note to <i>Hell's Broke Loose</i> , p. 38, l. 18.
	13	"publicke," <i>i.e.</i> , publicly.—See note on p. 12, l. 17.
42	15	Judges iv. 19.
43	13	"Efay," <i>i.e.</i> , Isaiah.
	16	Genesis iii. 15.
45	7	1 Kings ii. 5.

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| 45 | 11 | To cut short the natural duration of his life.—Cf.
<i>Letting of Humours Blood in the Head-Vaine, &c.,</i>
p. 81, l. 3. |
| 47 | 16 | "No suite of clay," i.e., no prayers of men. |
| 48 | 5 | John xv. 13. |
| | 20 | "What moment," &c., i.e., at what moment was he
free from, or without, pain and grief? |
| | 21 | "addes," used intransitively = is added. |
| | 24 | What people is there whom his death did not affect
in the highest degree? |
| 50 | 16 | In the <i>Aurea Legenda</i> , cap. xlviij., we are told that:
"Longinus fuit quidam centurio, qui cum aliis
militibus cruci domini adstans iussu Pylati latus
domini lancea perforauit, et uidens signa quæ
fiebant, solem scilicet obscuratum, et terræ motum,
in Christum credidit. Maxime ut eo, ut quidam
dicunt, quod cum ex infirmitate uel senectute
oculi eius caligassent, de sanguine Christi per
lanceam decurrente fortuito oculos fuos tetigit, et
protinus clare uidit." The day of S. Longinus is
March 15.—See Chambers's <i>Book of Days</i> . Allu-
tions to the legend are common in early English
writers.—See, for instance, <i>Legends of the Holy
Rood</i> , ed. Morris (Early English Text Society),
pp. xix. 100; <i>Old English Homilies</i> , ed. Morris,
i. 282; <i>The Towneley Mysteries</i> , p. 231; <i>Piers
Plowman</i> , ed. Skeat, xxi. 82; &c. |
| 59 | 22 | Allow this last service to be ended. |

II.—THE LETTING OF HMOVRS BLOOD IN THE HEAD-VAINE, 1600.

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|---|----|--|
| 3 | 5 | "Richard the usurper." Is this a reference to Shak-
spere's <i>Richard III.</i> , published 1597? |
| 4 | 10 | "a Lordship on his backe," i.e., the value of a Lordship
spent in dress. |

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- 7 1 "Monfieur Domingo is a skilfull man." This word is the chorus of a drinking song quoted by Master Silence in his exuberant fit of revelry at Justice Shallow's mansion.

"Do me right, and dub me knight,
Samingo."

In the Variorum edition, the first verse of the song is given with the burthen corrected to *Domingo*.
—Sir WALTER SCOTT.

- 6 "single penny lynn'd," i.e., filled with the cheapest beer. Penny ale is common thin ale, and is mentioned in *P. Plowman*, ed. Skeat, B. Text, xv. 310, as fit only for strict-living friars. It was sold at a *penny a gallon*, while the best ale was 4d.—See *Liber Albus*, pp. 274, 311; Strutt, *Manners and Customs*, ii. 81; *Babes Book*, ed. Furnivall, p. 208. Compare *Tis Merrie when Goffips meete*, p. 3, l. 17.

- 8 3 "Ile paunch the villian with my Rapiers poyn't." This is a phrase used by Caliban in his proposal for murdering Prospero [*Tempest*, iii. 2, 88]:

"_____ with a log
Batter his scull, or paunch him with a stake."
—Sir WALTER SCOTT.

- 7 "patch," a word of frequent occurrence in Shakspere. —See *Midsummer Night's Dream*, iii. 2, 9; *Macbeth*, v. 3, 15, &c. Florio gives "Pazzo, a foole, a patch, a madman," and this is probably the correct derivation of the word, though some refer it to the motley or patched coat of a jester. Tupper, ed. Herrtage, p. 115, st. 32, uses it in the sense of a country clown, farm labourer—

"From Maie to mid August, an hower or two,
Let patch sleepe a snatch, how soever ye do."

- 15 "Then for to drinke a pipe of Trinedado." To *drink* tobacco was one of the affected phrases of the

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gallants of that age. In the *Roaring Girl* of Middleton and Dekkar, Saxton, one of the humorists of the piece, after commanding "a pipe of rich smoke," has a parcel of the same tobacco made up for him, observing, "this will serve to drink at my chamber." And in an interlude entitled, *Wine, Beer, Ale, and Tobacco contending for superiority*, Tobacco is made to say,

"——What, do ye stand at gaze?

Tobacco is a drink too.

Beer. A drink?

Tobacco. Wine, you and I come both out of a pipe."

Many other authorities for this conceited expression might be quoted.—Sir WALTER SCOTT.

11 11 "His Hose to Brokers Iayle committed are,
His singuler, and onely, Velvet payre."

A calamity similar to that which occasioned this gallant's indisposition, imposed silence upon one of the bravest warriors of the 15th century. After the field of Shrewsbury, in which

"The Percy and the Douglas both together
Were confident against the world in arms,"

the latter champion, it is well known, was wounded and made prisoner. Having received his hurt in a part of the body too ignoble to be mentioned, Godscroft assures us that when, "after the battell every man was reckoning his wounds, and complaining, the earl said at last, when he had heard them all, 'They fit full still that have a riven breike.' The speech continueth still in Scotland, and is past into a proverb, which is used to design such as have some hidden and secret cause to complain and say but little."—*History of the House of Douglas and Angus*, ed. 1644, p. 120.—Sir WALTER SCOTT.

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- 21 6 "many graines too light," &c. There is a play here on the word "angel," which was also a coin, varying in value from 6s. 8d. to 10s. In the next line the play is kept up on the word "stone," one of the meanings of which is the testing stone for gold.
- 25 13 "dischargeth," pays for.
- 28 1 "____Signeur Sacke and Suger,
When calling for a quart of Charnico."
- This phrase brings us home to Falstaff, from whose dramatic history it was probably borrowed. "What says Sir John Sack and Sugar?" Charnico is a wine mentioned in the 2d part of *Henry VI.*, Act ii. sc. 3. "And, neighbour, here's a cup of Charnico." The critics conceive it derived its name from having the flavour of turpentine, Charneco in Spanish signifying a turpentine-tree. If this interpretation be correct, we need not regret the disuse of Charneco in our modern times.—Sir WALTER SCOTT.
- 29 10 "To drinke amongst you"—See note to p. 8, l. 15, above, and compare p. 77, l. 22-3.
- 32 7 For the "Lord of Misrule," see Brand's *Popular Antiquities*, i. 272; Strutt, *Manners and Customs*, ii. 200, &c.
- 33 1 "Aske Humors why a Feather he doth weare?
It is his humor (by the Lord) heele fweare."
- The whole of this epigram describes one of those dissolute coxcombs mentioned by Jonson in a passage quoted in the preface, who termed each concealed peculiarity of dress and manner, *his humour*, and vindicated his singularity as a quality befitting a fine gentleman. The worthy Corporal Nym hath this apology usually at his finger-ends, and Shylock himself condescends to excuse his extravagant cruelty as a humour, or irresistible propensity of the mind. I do not observe that

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the commentators have noticed that, in the Jew's celebrated answer to the duke, the expression,

"But say it is my *humour*—Is it answered?"

the word *humour* is not used in its modern signification, but in that which it bears through these fancies, a peculiar quality, namely, which sways and masters the individual through all his actions. Accordingly Shylock proceeds to illustrate his innate antipathy to Anthonio by similar natural loathings.—Sir WALTER SCOTT.

33 14 Why he is so persecuted by bailiffs.

17 "Obiect," i.e., if you ask.

34 1 "cros-leſſe curse," i.e., the misfortune or curse of being penniless.—See Glossary, crosse.

35 9 "——to worke he went:

Makeing the Dog she held, a grim Cattes face."

This lady's dislike to being represented in such company, was not universal in the seventeenth century. The celebrated Countess of Pembroke and Montgomery, among the numerous portraits preserved of her, at Appleby Castle, is in one represented with a very large black cat sitting beside her foot.—Sir WALTER SCOTT.

36 7 "In euery streete where any Gallant goes,
The swagg'ring Sloppē is Tarltons clownish hose."

The breeches in James I.'s time swelled to a most uncouth and preposterous size, and were stuffed out with bags and other bombast, and sometimes with bran. These were called trunk-hose. Bulwer, in the *Artificial Changeling* tells of a gallant in whose immense gally-gaskins a small hole was torn by a nail of the chair he sat upon, so that, as he turned and wriggled to pay his court to the ladies, the bran poured forth as from a mill that was grinding, without his perceiving it, till half the cargo was unladed on the floor. It would seem

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- in Queen Elizabeth's time such large breeches were part of the clown's dress, in which character Tarleton was very famous.—Sir WALTER SCOTT.
- 38 5 On the character of the Dutch for drinking, see Andrew Boorde's *Introduction to Knowledge*, ed. Furnivall, pp. 147, 149, 337, &c.; the "Libel of English Polecie," printed in Wright's *Political Songs*, ii. 169-171; and Shakspere, *Merchant of Venice*, i. 2, 76, and *Othello*, ii. 3, 80.
- 38 10 "How rare his spurres doth ring the moris-dance." It was the fashion of the time to wear gilded spurs, with rowels of a prodigious size and fantastic shape, which clanked and rung as the gallants walked, like the bells which morrice dancers fastened to their ankles. Spurs of their fashion are still preserved by the curious, and may also be seen in old paintings. "I had spurs of mine own before," says Fungofo, in *Every Man out of his Humour*, "but they were not gingers."—Sir WALTER SCOTT.
- 39 12 In Sloane MS., 1585, leaf 152, will be found a recipe for the "laske," the components of which are the yolk of a new-laid egg, honey, and fine salt.
- 24 "——some pippin Squier." A pippin, or apple fquire, whatever be its original derivation, is, in old plays and poems, used as synonymous to a pandar. Cavalero Shift, his trade being allied to that of Sir Pandarus of Troy, was, among other appellations "as a poor efquire about the town," called occasionally Mr. Apple-John. It is in this capacity that his bills set him forth as one "who can serve in the nature of a gentleman usher, and hath little legs of purpose, and a black fatten sute of his own to go before her in . . . and can hide her face with her fan if need require, or sit in the cold at the stair foot for her, as well as another gentleman." Such a property was the subject of the

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thirty-fourth [thirty-third] epigram become to his imperious consort.—Sir WALTER SCOTT.

41 1 "Seuerus is extreame in eloquence." The whole of this thirty-sixth [thirty-fifth] epigram is in the vein of Don Armado, in *Love's Labour's Lost*, who addresses his page Moth very much in the bombastic style of Severus's conversation with his boy.—Sir WALTER SCOTT.

44 3 Compare Shakspere, *Macbeth*, iii. 4, 119—

"Stand not upon the order of your going,
But go at once."

46 1 "Bot wote you now, whither the bizard walkes?
I, into Paules forfooth."

St. Paul's was the rendezvous of all the idle and dissipated persons of the period, as well as of those whom serious business, or a desire to learn the news of the day, led to frequent a place of public resort. Being a place privileged from arrests, it afforded considerable convenience to the first of these descriptions. One whole scene of *Every Man out of his Humour* is laid among the loiterers who frequented the western and middle aisle of Paul's, which Sir Fastidious Brisk affectedly terms Mediterraneo. It cannot be forgotten that there Falstaff picked up his trusty follower Bardolph. Osbourne also informs us, that it was the fashion, from the time of James I., down to that of the Commonwealth, "for the principal gentry, lords, courtiers, and men of all professions, not merely mechanics, to meet in St. Paul's church by eleven, and walk in middle aisle till twelve, and after dinner from three to six," and that by attending to the news which were there daily current, he himself picked up a reasonable modicum of political information.—Sir WALTER SCOTT.

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| 47 | 18 | "runs byas on affaires," runs headlong, unceasingly.
"Biace, a flope, a bias."—Hollyband. |
| 48 | 13 | "Men without heades," &c.—See Sir John Maundevile's <i>Travels</i> , ed. Halliwell, p. 203: "And in another Yle, towarde the Southe, duellen folk of foule Stature and of cursed kynde, that han no Hedes: and here Eyne ben in here Scholdres." Again, in Holland's <i>Pliny</i> , v. 8: "The Blommyi, by report, have no heads, but mouth and eies both in their breast."—See also <i>ibid.</i> , vii. 2; and <i>Gesta Romanorum</i> , Early English Tract Society, 1879, ed. Herrtage, Tale 175, p. 529. |
| 16 | | "penthouse."—Compare Decker, <i>Gull's Horn-Book</i> , p. 79: "The two eyes are the glasse windowes at which light disperses itself into every roome, having goodly penthouses of haire to overshadow them." |
| 52 | 6 | "Long-lane" was "A Place also of Note for the sale of Apparel, Linnen, and Upholsters' goods, both Second-hand and New, but chiefly for Old, for which it is of Note."—Stow's <i>Survey of London</i> , ed. Strype, I., Bk. iii. p. 112, col. 2.

"As many Fox-skins as wille furre his Long-Lane gowne."
<i>Tom of all Trades</i> , ed. Furnivall, p. 165, l. 12. |
| 53 | 21 | "His Iacket faced with motheaten Budge." Budge was probably some paltry imitation of velvet. The word in Queen Elizabeth's time was used to signify the allowance of liquor issued to those who attended upon her progresses.—Sir WALTER SCOTT.—[See Strutt, ii. 102, and Fairholme's <i>Pageants</i> , i. 66.] |
| 54 | 7 | "chardges," expenze.—So Tupper, p. 173, ch. 84, 2—

"Som drieth with strawe, & some drieth with wood
Wood asketh more charge, and nothing so good." |
| 55 | 1 | "—Kinde-heart, in drawing out a tooth." Kind-heart is sometimes mentioned by authors of the |

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period as a sort of quack-doctor. Henry Chettle, an obscure dramatic author, wrote a pamphlet called *Kind-heart's Dream*.—Sir WALTER SCOTT.

58 10 "give him fixe at feuen," as we shoudl say, give him a start of six in feuen.

14 "juggling Kings," &c., cheating tricks at cards.

59 2 "But come to Dice; why that's his onely trade,
Michell Mum-chaunce, his owne Inuention made."

Alluding probably to a pamphlet entitled, *Mihil Mum-chaunce his Discovery of the Art of cheating in False Dyce Play*, without a date. It is ascribed by Mr. Reid to Robert Greene, but, as appears to Mr. Harswood, on doubtfull authority. See *Censura Literaria*, vol. viii. p. 390. The Fullams, Bardquater-tray, High and Low men, &c., mentioned in the subsequent lines, were various kinds of loaded or false dice. Some of the terms are yet used among sharpers. Hence the consolation of Pistol when dismissed by Falstaff, that

"——Gourd and fullam holds,
And high and low beguile the rich and poor."

Merry Wives of Windsor, Act i. sc. 3.

—Sir WALTER SCOTT.

[Cotgrave has "Chance: The game at dice called Mumchance, or such another." Silence appears to have been essential to its proper playing, whence the name.]

5 "Fullams," &c.—See Glossary.

14 "Well seene in Magicke and Astrologie." The character of the gamester, swindler, and bully, of the reign of James I. had features unknown to those of our age. He was often a conjuror, an astrologer, and an alchemist. The practice of ~~leges~~remain probably fitted him for all the branches of his profession, and, besides dealing in the ~~fop~~sified wares of prediction, philtres, and alchemy, these impostors

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often mingled darker practices with their mystical frauds. The name of Dr. Forman, a celebrated astrologer and magician, is deeply implicated in the amours of Somerset and Lady Essex, and Villiers Duke of Buckingham was much censured for his attachment to impostors of this description. Dr. Lamb, one of his dependent necromancers, had his brains beat out by the mob in the streets of London in 1628; and Butler, another of the same description, is said to have been miserably murdered by the jesuits abroad, in one of their religious houses. See Wilson's *History of James VI.* in Kennet's Collection, vol. ii. p. 490.—Sir WALTER SCOTT.—[Compare Shakspere, *Taming of the Shrew*, i. 2—

“It’s a schoolmaster well seen in music.”

And Tusser, ch. 95, st. 1—

“To haue your childe in Musick something seene.”

Compare the use of the Latin *speculator*.]

59 19 “His Booke of Characters,” i.e., His Book of Magic Figures and Charms.—See the chapter on “Characts” in Brand’s *Popular Antiquities* (ed. Ellis, iii. 319), showing that Gower uses *Carat* in the sense of a charm: “With his *Carat* would him enchaunt,” *Confessio Amantis*, Bk. i. In old French *Carat* meant a mark, sign, also a written charm, rendering the wearer of it invulnerable; also a magic rite.—See *Vie de Saint Auban*, ed. Atkinson, l. 1006, and note at p. 104. The following passage from Ashmole’s *Theatrum Chemicum*, p. 463, well illustrates that writer’s belief in charms, in the year 1652: “What I have further to say, shall onely be to shew what Naturall powers Sigills, &c., graved or imprest with proper *Characters* and figures, and made under certaine peculiar constellations, may have. Albumazar, Zahel, Italy,

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- Albategnus, and divers other Arabians, give us severall examples of such as have been cured of the biting of serpents, scorpions, mad dogs, &c., by Talismanicall Figures," &c.—See also Halliwell's Dictionary, s.v. *Caracles*.
- 60 12 "by chalke, and poast," i.e., by the score chalked up on the door-post.
- 63 9 "——What meanes Singer then?
And Pope the Clowne, to speake so Boorish, when
They counterfaite the Clownes vpon the Stage?"
Gabriel Singer is mentioned at the end of Epigram 2d [10th], and is quoted in the *Gull's Horn-Book*, with Tarleton and Kempe, as a performer of the clown's part. The pamphlet was published in 1609, and it would seem that Singer was then dead.—See *Prolegomena to Shakespeare*, vol. iii. p. 243, Variorum edit. 1803. Thomas Pope also acted the clown's part. He died in February, 1603-4, and the industry of Shakespeare's editors has recovered his will, which is curious. Pope acted along with Shakespeare.—*Ibid.* pp. 244 and 521. [See Mr. Collier's *Memoirs of the Principal Actors in the Plays of Shakespeare*, p. 120, Shakespeare Society, 1846.]—Sir WALTER SCOTT.
- 63 9 "That Cloth will now compare with Velvet breech
Let him discourse, euen where, and when he dare,
Talke nere so ynk horne learnedly and rare,
Sweare Cloth breech is a peſſant (by the Lord)
Threaten to drawe his wrath-venger, his fworde:
Tush, Cloth-breech doth deride him with a laugh,
And lets him fee Bone-baster; thatts his ſtaffe."
- This is an epitome of Robert Green[e]'s pamphlet, entitled *A Quip for an upſtart Courtier, or a Dispute between Velvet and Cloth Breeches*, which may be found in Mr. Parke's new edition of the *Harleian Miscellany*, vol. v. p. 393. The original

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tract was published in 1592. See Mr. Haslewood's curious list of Green[e]s productions in the *Censura Literaria*, vol. viii. 380.—Sir WALTER SCOTT.

- 64 12 "stooledge." This game is mentioned in the *Two Noble Kinsmen*, v. 2, 73.—See Strutt, *Sports and Pastimes*, p. 97. Strutt, p. 98, quotes from D'Urfe's *Don Quixote*—

"Down in a vale on a summer's day,
All the lads and lasses met to be merry;
A match for kisses at *fool-ball* to play,
And for cakes, and ale, and fider, and perry.

Chorus. Come all, great and small,
Short, tall, away to *fool-ball*."

- 20 "barley-breaker." This game is thus described by Gifford, chiefly from a passage in Sidney's *Arcadia*:—"It was played by 6 people (3 of each sex), who were coupled by lot. A piece of ground was then chosen, and divided into three compartments, of which the middle one was called *hell*. It was the object of the couple condemned to this division to catch the others, who advanced from the two extremities; in which case a change of situation took place, and *hell* was filled by the couple who were excluded by preoccupation from the other places; in this 'catching,' however, there was some difficulty, as by the rules of the game, the middle couple were not to separate before they had succeeded, while the others might break hands whenever they found themselves hard-pressed, when all had been taken in turn, the last couple were said to be in *hell*, and the game ended." On the Scottish way of playing it, see Jamieson, s.v. *Barla-Breikis*. Allusions to it are common.—See Massinger, *Virgin Martyr*, v. 1, and *Parliament of Love*, iv. 5; Ben

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- Jonson, *Sad Shepherd*, l. 11, &c. See also a good note on the word in Nares.
- 66 8** "diminish," for administer.
- 69 6** "in esteeming," in the estimation of others.
- 70 13** "eates," read eares.
- 71 14** "deales crosse blowes," &c., acts improperly behind her husband's back.
- 72 22** "ietting."—Compare *Knave of Harts*, p. 26, l. 5,
"Along the streetes, as he doth ietting passe."
See Glossary.
- 72 10** "tall trencher man." This use of the word *tall* in the sense of great, notable, is common in early plays, and is even not yet quite obsolete, especially in America.
- 72 13** He walks with his coat unbuttoned to show off his shirt, when he has one.
- 72 14** "He takes a common course to goe vntrust,
Except his Shirt's a-washing; then he must
Goe woollward for the time——"
Our ancestors' drefs consisted of three principal parts, cloak, doublet, and hose. The former was often laid aside, when the gallant was said to be in *cuerpo*. The hose, like the present pantaloons, comprehended breeches and stockings in one piece. They were fixed to the doublet by a vast number of strings called points, by tying or unloosing of which the person was *trussed* or *untrussed*. A slovenly careless ruffian, like him described in the satire, went about without being trussed, unless when his only shirt was a-washing, when the hiatus between the hose and doublet would have exposed the deficiency of linen. Then, like Don Armado, he went wool-ward for penance.—Sir WALTER SCOTT.
- 75 15** "woollward." This word is thus explained by Palsgrave,
"Wolwarde, without any lynnynexte one's body,

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Sans Chemysc." It is discussed and explained by Nares, who says: "Dressed in wool only, without linen, often enjoined in times of superstition, by way of penance."—See *Loves Labour's Lost*, v. 2, 717; and five other examples which Nares cites. To these we may add Hampole, *Prick of Conscience*, ed. Morris, l. 3512, and *Pierce the Ploughman's Crede*, ed. Skeat, l. 788. The word was also discussed in *Notes and Queries*, 4th Ser., i. 65, 181, 254, 351, and 425.

72 15 "hee scornes it hee," compare the use of the repeated I in such sentences as, "I know it, I." —See *Glossary* s.v. I.

75 11 "Heele looke vnto your water well enough,
And hath an eye that no man leaues a snuffe.
A pox of peecemeale drinking (William fayes)
Play it away, weeble haue no stoppes and stayes."

A snuff is, in the language of modern compotators, called a heel-top. The passage affords an interpretation to one in Shakespeare more clearly than the commentators have assigned to it. Among the cant phrases acquired by Hal in the cellar of the Boar's Head tavern at East Cheap, he tells us, "When you breathe in your watering they cry hem! and bid you play it off"—which is precisely the encouragement given by the hero of the satire to the faint-hearted pot-companion who stops for breath in the midst of his draught.—Sir WALTER SCOTT.

78 21 "The first of them in many a Tauerne tride,
At last subdued by Aquauitæ dide.
His second Worthies date was brought to fine,
Feasting with Oysters and braue Rennish wine.
The third, whom diuers Dutchmen held full deere,
Was stabb'd by pickeld Hearinges & strong Beere."

The author had probably in his recollection the miserable fate of Robert Green[e], who died of a

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- surfeit in 1592, after a debauch upon pickled herrings and Rhenish wine.—Sir WALTER SCOTT.
- 81 2 "Troynouant," i.e., London, the city of the *Trinobantes*.
—See Spenser, *Faery Queene*, II., x. 46. There is of course no ground for the old derivation from *Troia nova*, which is due to Alexander Neckham, who in his book *De Laudibus Divinae Sapientiae* (Rolls' Series, ed. Wright), p. 458, speaks of London as *Trinovantum* and *Troja Nova*, adding in a note, "Troja nova Londinium seu Londonia dicitur." The legend was that it was named New Troy by its founder, Brutus, who called it thus after the city of his ancestors.
- 83 2 "The days are past when 'Brother' was the usual form of address; now 'Cousin' is the word." There is, of course, here a play on the word "cozen," in its secondary meaning of "to cheat, swindle."

III.—TIS MERRIE VVHEN GOSSIPS MEETE, 1602.

- 3 17 See note to *Letting of Humours Blood*, &c., p. 7, l. 6.
- 5 15 "Conny-catching." Published in three parts, 1591-2. Greene also wrote "A Disputation betweene a Hee Connycatcher and a Shee Connycatcher, whether a Theafe or a Whore is most hurtfull in Coufенage to the Common-wealth," 1592.—See Hazlitt's *Handbook*, p. 241.
- 17 "Pasquill." "The First parte of Pasquil's Apologie," printed in 1590: Hazlitt, *Collections and Notes*, p. 302.—See *Bibliographical Index*, p. 14. Pasquil was originally the name of a pillar at Rome, on which libels and defamatory verses used to be posted.
- 8 7 "if't," read if't.

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9	14	"Tis," read 'Tis; so, again, p. 17, l. 7, and p. 21, l. 14.
10	12	"croffe-consumers," i.e., wasters or consumers of money.—See Glossary, lv. Crofie.
11	5	"much good de'e," much good may it do you.
15	1	"Good dea'ne."—Cf. "God-gi god-den," <i>Romeo and Juliet</i> , l. 2, 59.
	2	"Dagger Pye," probably a pie at the celebrated ordinary in Holborn, known as the Dagger. <i>Dagger-ale</i> is frequently used in this sense in the early plays.
	11	Some unforeseen cause of delay may have arisen.
18	1	"skinker."—See Glossary, and 1st <i>Henry IV.</i> , Act ii., sc. 4.
23	16	See Mr. Furnival's remarks on this line in <i>Notes and Queries</i> , 5th Ser., v. 178.
24	3	" <i>Taurus</i> fo rules," &c. A cuckold was commonly said to have horns growing from his forehead (allusions to this are very frequent in our Author, and writers of the period), and are thus said to be under the influence of <i>Taurus</i> , the Bull.
18		"t'is," read 'tis.
25	4	"h'as," read has.
	12	"Connie," so. Tisser, <i>Five Hundred Points</i> , ch. 15, st. 20— "Drive hive, good Connie."
13		"fa'y," read fay.
26	8	"hunered," read hundred.
13		Compare the following from the Ballad of "The West-Country Counsellor," printed in the <i>Bagford Ballads</i> (Ballad Society, ed. Ebsworth), iii. 495— " Nay I further declare, you may know by their Hair, If it be Red or Yellow, then then you may swear They will never prove true, but will love more than you; And the sandy Complexions are Flatterers too: Have a care of such men, for there's scarce One in Ten But are Falfe and Deceitful; Be careful, O then.

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Of a two-colour'd Beard, you had need be afraid; [rafeard]
 Now if by such a one you by chance are enfar'd,
 You'll have Sorrow and Woe, they'll be Jealous I know,
 And will watch, peep, and haunt you where-ever you go:
 Have a care of such men, &c.

But the Black and the Brown, both in City and Town,
 Are delightful and pleasant, they seldom can frown;
 By the Powers above, they are all over Love,
 And as Loyal they are as the dear tender Dove:
 Lasses these are the men that will honour you then,
 There's not one of them false in full Fourscore and Ten."

[Date probably about 1684-5.]

- 27 7 "Abourne."—See *Glofairy*. Compare *Two Noble Kinsmen*, iv. 2, 125—

"He's white-haired,
 Not wanton white, but such a manly colour
 Next to an *aborne*."

- 29 4 This proverb occurs in Gascoigne's *Poyies*, 1575, and in Tupper, ch. 85, st. 16, we have: "Enough is a plentie," on which see my note.

- 31 15 "that did the Angell bow," &c., i.e., who bent an Angel (a gold coin of the value of 6s. 8d.) and sent it as a love-token. The belief in good-luck arising from the possession of a crooked coin still survives in some parts.

- 36 5 "ake." Baret, in his *Alvearie*, 1580, points out the proper distinction in the spelling of this word, according as it is used as a verb or noun. "*Ake* is the verb of this substantiv *Ache*, ch being turned into k."

- 37 10 "Marry and gip." This curious expression is derived from *St. Mary Egyptiaca*. Skelton uses her name to swear by in his *Garlande of Laurell*, 1455—

"By Mary Gipcy
 Quod scripsi, scripsi."

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- On which Dyce remarks that this was shortened in later writers to *marry gip*, *marry gep*, *marry guep*, or *marry gup*. Nares, s.v. *Marry* quotes *Marry gip* in Ben Jonson, (*Bartholomew Fair*, Act i.) and *Marry Guep* in Hudibras, i. 3, 202. Hence came *Marry go up*, and *Marry come up*. Cotgrave has “*Magna gna*: Marry gip, sir; true Roger.”—See *P. Plowman*, ed. Skeat, c. xviii. 23.
- 39 14 A syllable is wanting in this line: read, “to drinke *more* Sacke withall;” or, “to drinke *the* Sacke withall.”
- 15 “remaine my detter,” by not returning the pledge.
- 40 15 “mend your draft,” *i.e.*, drink more.
- 43 12 “which falles out more,” *i.e.*, which turns out to be more.
- 16 “and you were,” *i.e.*, though you were.
- 44 1 “heer’s neither *Ciffe* nor *Kate*,” *i.e.*, we are not to be addressed or treated as common women.

IV.—GREENES GHOST, &c., 1602.

- 7 3 See note to *Tis Merrie, &c.*, p. 5, l. 15.
- 8 26 The usual punishment of perjurors and false witneses.
—See also *Looke to it, for Ile flabbe ye*, p. 22, l. 6.
- 9 19 Compare the following from Wyclif: “Also Somenors, bailles and Seriauntes, and othere men of lawe, kitten (*cut*) perelouly mennus purses; for thei somenors and aresten men wrongfully to gete the money out of his purse and sumtyme suffren hem to meynsteine hem in wrongis for money, to robbe othere men bi false mesures and weightis.”—*Works*, ed. Arnold, iii. 320.
- 32 “hamme and hauke,” hem and haw.
- 12 2 “betake thyselfe to prouant,” &c., *i.e.*, to enlist. A prouant-maister was a person who provided apparel

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- for soldiers. In Webster's *Works*, ii. 152, we have also *provant-apparel*, soldiers' uniforms.
- 12 33 "swallow the Gudgin," i.e., swallow the bait, be deceived.
- 13 16 Old St. Paul's was in former times a favourite resort for purposes of business, amusement, lounging or dissipations, bills were fixed up there, servants hired, and a variety of matters performed wholly inconsistent with the sacred nature of the edifice. The *parvis* or portico of St. Paul's was the place where London Lawyers met for consultation with their clients. Thus Chaucer describes his Sergeant-at-Law as one "that often hadde ben atte parvys." —*Canterbury Tales*, Prologue, l. 310. See further in Sir Walter Scott's Note to *The Letting of Humours Blood*, &c., p. 46, l. 1.
- 14 6 "statute Merchant"—See Glossary.
- 12 "at one clap," so Tusser—
- "Twentie lode bushes cut downe *at a clap*,
Such heede may be taken, shall stop but a gap."
- Five Hundred Points*, ed. Herritage, p. 21, st. 22.
- 15 17 See a similar tale in *A paire of Spy-knaves*, p. 20.
- 17 1 "shadowed him," &c., followed him like a shadow, and spoilt his game. Compare the use of the Latin *umbra*, for a constant follower, one always at your heels.
- 28 "Stourbridge or Sturbich, the name of a common field extending between Chesterton and Cambridge, near the little brook Sture, for about half a mile square, is noted for its fair, which is kept annually on September 19th, and continues a fortnight. It is surpassed by few fairs in Great Britain, or even in Europe, for traffic, though of late it is much lessened. The booths are placed in rows like streets, by the name[s] of which they are called, as Cheapside, etc., and are filled with all sorts of

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trades. The Duddery, an area of 80 or 100 yards square, resembles Blackwell Hall. Large commissions are negotiated here for all parts of England in cheefe, woollen goods, wool, leather, hops, upholsterers' and ironmongers' ware, etc., etc. Sometimes 50 hackney coaches from London, ply morning and night, to and from Cambridge, as well as all the towns around, and the very barns and stables are turned into inns for the accommodation of the poorer people. After the wholesale busineis is over, the country gentry flock in, laying out their money in stage-plays, taverns, music-houses, toys, puppet-shows, etc., and the whole concludes with a day for the sale of horses. This fair is under the jurisdiction of the University of Cambridge."—Walker's *Gazetteer*, ed. 1801. See also index to Brand's *Antiquities*. "Sturbridge fair was formerly proclaimed by both the Corporation and the University authorities. Originally lasting six weeks, in 1785 it lasted only three weeks, and now it lasts but one week. A very amusing account of its proclamation by the Vice-Chancellor will be found in Gunning's *Reminiscences of Cambridge*."—S. N. in *Notes and Queries*, Aug. 25, 1877.

"When th' fair is done, I to the Colledg come,
Or else I drinke with them at Trompington,
Craving their more acquaintance with my heart,
Till our next *Sturbridg Fair*; and so wee part."

Brathwaite's *Honest Ghost*, 1658, p. 189.

See Mr. Furnivall's edition of Harman, p. 100.

- 20 29 This form of swindle is still commonly practised in London, a ring or pin being usually substituted for the gilt spoon.
- 23 last. "London Lyckpenny" is the title of one of Lydgate's poems, in which he inveighs against the greed for money and swindling in London. It has been

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- reprinted in *Specimens of English Literature*, ed.
Skeat, p. 33.
- 24 4 "Italian bone-ache."—Cf. *Troilus and Cressida*, ii. 13.
- 25 17 Harrison, in his *Description of England*, ed. Furnivall,
i. 160, uses the term "Aleknights" for tipplers,
constant frequenters of taverns; and Baret, in his
Alvearie, 1580, gives: "A common haunter of ale-
houses, or vittayling houes; an aleknight, a tipler,
a tospot, a quaffer, a noisepicker, a blowbottell.
Etrius, bibulus, bibax," &c.
- 26 last. "That should be lodged," i.e., that was supposed or
expected to lodge there.
- 28 For a full description of these "Hookers" or Anglers,
see Harman, ed. Furnivall, pp. 35-6.
- 14 "crome," i.e., stick with bent handle. This word is
still in common use in Suffolk.
- 32 22 "wilie beguily." This is a proverbial saying of great
antiquity. We first find it under the form "fallite
fallentes," in Ovid, *De Arte Amatoria*, i. 645.
Dionysius Cato in his *Disslices*, i. 26, has—
 "Qui simulat uerbis, nec corde est fidus amicus,
Tu quoque fac simile; sic ars deluditur arte."
- Gower, in his *Confessio Amantis*, comes more
closely to the present form. He says—
 "Often he that wol begile,
Is guiled with the same guile,
And thus the guiler is beguiled."
- Bk. vi., ed. Chalmers, p. 194, col. 2. Chaucer
says: "Begiled is the giler thanne," *Romaunt of
the Rose*, 5762; and "A gilour shal himself begiled
be," *Reeve's Tale*, 4321. "To play wily
beguile" occurs in Bradlay's *Works*, i. 375, and
ii. 49, 340 (Parker Society). There is an old
play entitled "Wily Beguiled."—Compare Psalms
vii. 16, and ix. 15.

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- 33 5 "faue the odde three pence," prefumably the waiter's fee.
 34 8 "*De profundis*," the beginning of Psalm 130, used in the Roman Catholic burial service.
 39 17 "the Sheppards Calender."—See the Globe edition of Spenser, p. 474. Hazlitt gives several proverbs similar to this, such as, "Like priest, like people: Like master, like man," &c. Tupper, p. 103, has—

" Such Mistris, such Nan,
 Such Maister, such man."

- The French form is, "Tel maître, tel valet."
 last. This proverb of the Pitcher going long to the water, but being broken at last, is in Dan Michel's *Ayenbite of Inwyt*, A.D. 1340: "Zuo longe geth thet pot to the wetere, thet hit comth to-broke hom," p. 165, l. 7 from foot, ed. Stevenson, for Roxburghe Club.
 40 20 Spenser's *Shepheards Calender* for Maye, l. 39.
 29 *Ibid.* for September, l. 36.
 41 2 *Ibid.*, l. 82.
 43 2 "Pitch-barrels," alluding to the proverb, "You can't touch pitch without being defiled."
 6 Read "Felix quem faciunt aliena pericula cautum," i.e., happy he who learns caution from the experience of others. A similar proverb occurs in Dionysius Cato, *Distiche*, iii. 14—

" Multorum disce exemplo, quæ facta sequaris,
 Quæ fugias: uita est nobis aliena magistra."

Compare

" For Caton seith, thes gode techere,
 Other monis lif is owre schewere."

King Alexandre, ed. Weber, l. 17.

See also Barbour's *Bruce*, ed. Skeat, p. 612; and Tupper, ed. Herritage, p. 23, fl. 36.

- 10 *The Shepheards Calender*, September, l. 131.

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- 43 21 *The Shepheards Calender* for Februarie, l. 11.
 27 *Ibid.*, Maye, l. 165.
 44 17 "dudgeon haft." Gerarde, in his *Herball*, ed. 1597, p. 1225, speaking of the root of the box tree, says: "Turners and cutlers, if I mistake not the matter, do call this woode *dudgeon*, whence they make *dudgeon-hasted daggers*." In Arnold's *Chronicle*, p. 245, ed. 1811, is quoted the Will of John Amell, dated 1473, in which he bequeathes "al my stuf beyng in my shoppe, that is to saye, query, *dogeon*, horn, mapyll, and the toel y^t belongeth to my crafte, as faues, anfeldis, hameres, ra[s]pis, filis, and other to werke wythal." Cotgrave gives, "*Dague à roelles*: a Scottish dagger, or dudgeon haft dagger."—Compare *Macbeth*, ii. 1, 46.

V.—LOOKE TO IT, &c., 1604.

- 3 4 Next to the wall was the place of respect in walking.
 —See *Romeo and Juliet*, i. 1.
 9 7 "Curious," i.e., busy bodies, particular. The *Catholicon Anglicum* gives "Curius, *operofus*."
 10 4 "Pierce Penilesse his supplication to the Divell, deſcribing the overspreaing of Vice, and the ſuppreſſion of Virtue. Pleasantly interlaced with variable delights, and pathetically intermixt with conceipted reproofs," London, 1592. This was the title of a book written by Thomas Nash, in which he laments over his broken fortunes.
 15 7 Cotgrave gives "*Charlatan*, a mountebanke, a couſening drug-feller, a pratling quackſalver."
 10 — According to the Astrologers, everything had its proper and beſt ſeaſon according to the ſigns of the Zodiac. Rowlands here, of course, pushes the theory to extremes.—See *Knaue of Clubbes*, p. 18.

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- 17 3 So in Lodge's *Wits Miserie*, p. 4, "He telleth them of wonders done in Spaine by his ancestors: where if the matter were well examined, his father was but *Swabber* in the ship where Ciuell oranges was the best merchandize;" and in *Tom of all Trades* (New Shakspere Society, ed. Furnivall), p. 166, "He may rise from a *Squabber* to a Master."—See also *Tempeſt*, ii. 2, 44.
- 12 "Ancients," the flags or ensigns of regiments or ships.
—See Percy's *Reliques*, pp. 73, 144.
- 19 3 "obdurate," the accent being on the penultimate, as in Shakspere. So, again, in *Guy of Warwick*, p. 16, l. 2 from bottom.
- 21 9 See note to *Letting of Humours Blood*, p. 38, l. 5.
- 22 6 See note to *Greene's Ghost*, p. 8, l. 26.
- 12 "Knight of the Post."—See Glossary.
- 24 6 Read "deere pen-worths."
- 11 "carefull nights," anxious, sleepless nights. Compare *Sir Ferumbras* (Early English Text Society), ed. Herritage, l. 1115: "God kepe the prisouns [prisoners] out of forwe, for *carful* they were that day."—See also *P. Plowman*, ed. Skeat, c. xiii. 103.
- 26 12 "To Gentleman your sonnes," i.e., to make gentlemen of your sons.
- 27 2 "befhagg'd," so *Macbeth*, iv. 2, 82—
"Thou liest, thou *shag-haired* villain."
- See also 2 *Henry VI.*, iii. 1, 367.
- 12 A hangman's fee was thirteen pence halfpenny and the clothes of the convict. "There was a curst page that his master whipt naked, and when he had been whipt, would not put on his cloaths, and when his master bad him, 'take them you, for they are the hangman's fees.'"—Bacon's *Apophisegms*, No. 69. See also *Tom Tell-Troth*, ed. Furnivall, p. 36, l. 11.

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- 28 2 There is a play here on the word “Fashions,” which, besides the usual meaning, also signifies the *fancy* in horses.
- 29 9 See note to p. 3, l. 4.
- 30 5 Sinon was a Greek, and nephew of Ulysses, who, having pretended to desert to the Trojans, induced them to admit the wooden horse within the city, by means of which Troy was taken and destroyed.
- 31 5 “Table,” *i.e.*, Table-book or memorandum tablets.—Compare *Hamlet*, i 5, 107, and 2 *Henry IV.*, iv. 1, 201.
- 32 6 See 1 *Samuel xxv. 3.*
- 34 6 Compare the description given by the fourth gossip of his wife.—*A whole Crew*, &c., p. 29.
- 35 3 “blood and woundes,” *i.e.*, with curses and oaths, such as *sounds* (by God’s wounds), *’sblood* (by God’s blood), &c.—See note to *A Paire of Spy Knaves*, p. 15, l. 22.
- 4 Read “And, come in, whores,” &c., *i.e.*, and with invitations to whores, &c., to enter the alehouse.
- 12 There were two Compters or Prisons for debtors in London, each being under the superintendence of one of the Sheriffs. The *Poultry Compter* stood a few doors from St. Mildred’s Church until 1817, when it was taken down. Stow wrote of it, “This hath been there kept and continued time out of mind, for I have not read of the original thereof.” *Wood Street Compter* stood on the east side of the street of that name in Cheapside, and was first established there in 1555, when the prisoners were removed there from the old Compter in Bread Street. It was burnt in the great fire, but rebuilt. T. Middleton introduces a reference to the two Compters in his *Phænix*: “As in that notable city called London stand two most famous Universities, *Poultry* and *Wood Street*,

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where some are of twenty years' standing, and have took all their degrees."—*Works*, ed. Dyce, i. 392. Thomas Nash praises in a similar strain the Compters in his *Strange News*, 1592, and in *Tom Tel-Trot* (p. 129) we read—

"If with their debtors they doe chaunce to meeke,
They pen them vp within the *Poultryes* coope;
And if for gold lent, men would counters pay,
In *Woodstreetes* Counter there them fast they lay."

- 36 2 "Fac'd like the North-windes-picture in a Map," that is, with fat, distended cheeks, such as Boreas was represented with on maps, to signify his blowing, blustering blasts of wind.
- 5 "Wolner," see *More Knaves Yet*, p. 35.
- 10 "ceaze," i.e., feize.
- 38 1 "w'on turne more," read won (= one.)
- 39 12 Have the bill chalked up against you on the post.
- 40 9 That is, spend all your wealth in drink and excess.
- 43 17 "Oppressins," read Oppression's.
- 44 5 "for stirring handes or feete," i.e., so as to prevent your moving hand or foot.—See note to *A Terrible Battell*, &c., p. 24, l. 10.
- 7 Luke xii. 19.
- 12 So. Horace, *Epiſt. i. 1*, 65—
- "Rem facias, rem,
Si possis, recte; si non quocunque modo, rem."
- 45 5 Compare 1 Peter ii. 16.
- 46 8 "myserable," i.e., niggardly, miserly.
- 17 "dlind," read blind.
- 47 6 Psalm xxxix. 5.

VI.—HELL'S BROKE LOOSE, 1605.

- 3 17 See Acts v. 36, 37.
- 4 10 Acts xiii. 7-12.

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- 4 21 Manes was a Persian, who tried to combine the Oriental philosophy with Christianity, and maintained that there are two supreme principles; the one, *Light*, the source of all good; the other, *Darkness*, the source of all evil.
- 5 8 Montanus, a Phrygian Bishop of the second century, claimed to be inspired by the Holy Spirit.
- 7 6 See note to *A Ffooles Bolt, &c.*, p. 16, l. 11.
- 9 3 According to Stowe, *Survey*, ed. Thoms, p. 81, Jack Straw was not killed by Walworth, but duly tried and executed. The weapon which was, according to the tradition, used by Walworth on the occasion is still preserved by the Fishmongers' Company, of which he was a member, and to which he presented it.
- 5 "Prulogue," read Prologue.
- 8 Hollinshed's *Chronicles*, published in 1587.
- 11 1 Compare the opening of Euripides' *Hecuba*.
- 2 "forth the lake of Hell," i.e., proceeding from.—See Glossary.
- 13 2 "Cinthia."—See note to *Betraying of Christ*, p. 5, l. 8.
- 10 10 "Dice of poore mens bones to make." The same expression occurs in Stubbes' *Anatomicie of Abuses*, New Shakspere Society, ed. Furnivall, p. 127: "I will make dice of his bones."
- 12 12 "I am not *Cæsar*, him," this use of the personal pronoun is not uncommon, and is equivalent to "that *Cæsar*" (*ille Cæsar*). Compare the similar use of the first personal pronoun.—See Glossary, s.v. I.
- 14 15 So in the *Romance of Sir Perceval* (Camden Society, ed. Halliwell), l. 1640, "the childe was of *pith*."
- 15 2 That is, the text used by Parson Ball, that traitor in England. The arrangement is peculiar, but not uncommon.—Compare Chaucer, *Squire's Tale*, 209, "the Grekes horse Sinon," i.e., the horse of Sinon the Greek; again, *Boke of the Duchesse*, 282,

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"the Kinges metinge Pharao," i.e., the dream of King Pharaoh; *Sir Perceval*, ed. Herritage, l. 1270, "we bath Charlis mea the Emperere," i.e., the men of Charles the Emperor; and *P. Plowman*, c. xvi. 131, "Piers loue the ploughman," i.e., the love of Piers the Plowman. See Mr. Skeat's note on this last line.

- 15 5 The original of this proverbial expression seems to be the following Latin couplet of the fourteenth century—

"Cum vanga quadam tellurem foderit Adam,
Et Eva nens fuerat, quis generolus erat?"

MS. Harl., 3362, leaf 7.

In MS. Sloane, 2593, printed in Wright's *Songs and Carols* (Percy Society, 1856), we find a slightly altered form—

"Now bething (bethink) the, gentilmen,
How Adam dalf and Eve span."

See also Hazlitt's *Proverbs, &c.*, p. 455.

- 16 11 "frankly," i.e., freely, gratis.
19 3 "out of subiect yeeres," i.e., out of years of submission, past the time of submission.
20 14 That is, lives on trust or credit, owing always his share of the cost.—See Glossary, *Beholding and Scot*, and note to *Knaue of Clubbes*, p. 24, l. 17.
23 5 "vnstayed mindes," unsteady, unsettled minds.—Compare Isaiah xxvi. 3.
26 5 "Harmon," read Harman, as in line 2.
27 7 "desper'at," read desp'rare.
34 2 "Put downe with State," i.e., surpaſſ in state and magnificence.
38 18 "stand on tearmes," argue, bandy words, waste time in quibbles.—See *The Betraying of Christ*, p. 41, l. 11.
44 8 And rush upon those rascals [who] keep us in.—See note to *The Betraying of Christ*, p. 19, l. 18.
46 17 "Anotamies," read Anatomies.
47 5 Read "Are e'en restored," &c.

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VII.—A THEATRE OF DELIGHTFUL RECREATION, 1605.

Not now known to exist.—See *Bibliographical Index*, p. 19.

VIII.—A TERRIBLE BATTELL, &c. [1606?]

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- 2 8 “to scratch acquaintance,” we now say, to *scrape* an acquaintance.
- 6 11 In the Apocryphal *Gospel of Nicodemus*, the name of the penitent thief is given as *Difmas* or *Dimas*, and that of the other thief *Geflas*.—See Cowper’s *Apocryphal Gospels*, pp. 246, 346, 426. Other names for them are *Titus* and *Dumachus*.
- The meaning of these two lines is, “God gave grace to one sinner to repent when on the verge of death, so that none should despair of obtaining mercy even at the last; but to only one, lest any should, by over-confidence, and presuming on the mercy of God, leave repentance till too late.”
- 7 5 “good-cheap,” i.e., in plenty, extremely cheap. “In Douce’s Collection is a fragment of an early book printed by Caxton, who promises to sell it ‘good chepe.’”—Halliwell. “*Bon marche*, good cheap, dog cheap, a low rate, a reasonable price.”—Cotgrave. See also *More Knaves yet*, &c., p. 12, l. 20.
- 8 1 “tother,” for the other. It occurs several times in Tusser, who uses “ton . . . tother,” for “the one . . . the other.”
- 18 “your day is broke.”—See Glossary. Compare p. 13, l. 6.
- 13 15 Compare *Letting of Humours Blood*, &c., p. 19, l. 1.
- 19 14 Compare Milton’s *Paradise Lost*, x. 235-6.

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| 21 | 13 | Physicians were accustomed to make their diagnosis of a disease by an inspection of the patient's urine.— See <i>Gesta Romanorum</i> , pp. 67, 191, &c. |
| 22 | 13 | This is an apparent reference to the plague which raged in London, 1602-3. |
| 23 | 4 | Psalms cii. 11, ciii. 15; Isaiah xl. 6; James i. 10. |
| 24 | 9 | Wormwood was commonly used as a preventative against the plague. For a full account of its virtues, see Lyte's <i>Dodoens</i> , pp. 6-7. |
| 10 | | "for comming," for fear of, or to prevent its coming. This is a very common use of the word in Tusser; thus he tells us, ch. 9, st. 18— |
| | | "To hate reuengement hostilie
For losing loue and aimtie," |
| | | <i>i.e.</i> , for fear of losing love, &c. So in <i>P. Plowman</i> , bk. vi. 62, we have "for colde," <i>i.e.</i> , as a protection against cold, and in Chaucer, <i>Rime of Sir Thopas</i> , "for percinge of his herte," <i>Canterbury Tales</i> , B. 2052. Compare <i>Looke to It</i> , &c., p. 44, l. 5. |
| 11 | | Lyte, in his edition of <i>Dodoens</i> , p. 297, says, "The late writers say, that the rootes of <i>Angelica</i> are contrarie to all poysone, the Pestilence, and all naughtie corruption of euill or infected ayre. If any body be infected with the Pestilence or Plague, or els is poysoned, they giue him straightwayes a Dram of the powder of this roote with wine in the winter, and in sommer with the distilled water of <i>Scabiosa</i> , <i>Carduus</i> , <i>Benedictus</i> or Rosewater, then they bring him to bedde, and couer him well untill he haue fwet well. The same roote being taken fasting in the morning, or but only kept or holden in the mouth, dothe keepe and preserue the body from the infection of the Pestilence, and from all euill ayre and poysone." |
| 12 | | "Hearbe-grace," <i>i.e.</i> Rue. Shakspere, <i>Hamlet</i> , iv. 5, 181: "There's rue for you; and here's some for |

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me: we may call it *herb-grace* o' Sundays." And
Winter's Tale, iv. 4, 74—

"For you there's rosemary and rue;
These keep
Seeming and favour all the winter long:
Grace and remembrance be to you both."

Some suppose it to have been called "herb of grace" on account of the many excellent properties it was held to posses, being a specific against poison, the bites of venomous creatures, etc.; but probably it was so called because "rue" means "repent." Cf. also *Richard II*, iii. 4, 105—

"Here in this place
I'll set a bank of *rue*, four herb of grace."

See also Lyte's *Dodoens*, p. 261.

24 15 The Bezoar stone was a calculous concretion found in the stomach of certain ruminant animals, formerly regarded as an unfailing antidote to poison, and a certaine remedy for eruptive, pestilential, or putrid diseases. Cotgrave gives; "*Bezoard*, m. a beazar-stone (breeds in the maw of the goat called a Beazar)."

25 13 Samson. Asah is *Gaza*.—See Judges xvi. 3.

26 1 Absolom. Compare with these lines the verses of St. Bernard, translated by Tupper, and printed in the English Dialect Society's edition, p. 203—

"Dic ubi Salomon, olim tam nobilis?
Vel ubi Samson est, dux invincibilis?
Vel dulcis Jonathas, multum amabilis?
Vel pulcher Absolon, vultu mirabilis?"

thus rendered by Tupper—

"Tell where is *Salomon*, that once so noble was?
Or where now *Samson* is, in strength whome none could pass?
Or worthie *Jonathas*, that prince so louely bold?
Or faier *Absolon*, so goodlie to behold?"

St. Bernard's verses appear to have been very popular, as we have several translations of them made at the end of the sixteenth century.

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- 27 16 Compare *Venus and Adonis*, 149: "Love is a spirit all compact of fire."
- 28 13 Compare *A Ffooles Bolt, &c.*, p. 12, l. 17.
- 29 5 "Thou hast an ore," &c., a proverb mentioned by Heywood, and occurring in Harvey's *Trimming of Thomas Nashe, Gentleman*, 1597, "It is not good to have an oar in every man's boat."
- 30 7 "Wounds, hart, and blood," i.e., him who swears by God's wounds (ounds), blood ('blood), &c.
- 31 16 Compare Shakspere, *Merchant of Venice*, i. 1, and *As You Like It*, ii. 7.
- 34 18 "Als one, to hew," &c., i.e., it is all the same as trying to hew a pillar made of braffe.
- 37 14 Hence the proverb, "Take time by the forelock," Time being always represented with a long lock of hair in front, and bald behind. Dionysius Cato, in his *Distiches*, No. 17, gives "Fronte capillata est post occasio calva," and Cooper, in his *Thesaurus*, 1584, has "Post hec occasio calva; take occasion when it commeth, for he that will not when he may, when he wyll he shall have nay." Phædrus also describes this deity as follows—

"Curfu ille volucri pendens in novacula,
Calvus, comosa fronte, nudo corpore,
Quem si occuparis, teneas; elapsum semel
Nec ipse poscit Jupiter reprehendere:
Occasionem rerum significat brevem."

So Spenser, *Faery Queene*, ii. 4, 4, speaks of Occasion (Opportunity) as—

"In ragged robes and filthy disarray,
Her other leg was lame, that she mo'te walke,
But on a sticke her feeble steps did stay;
Her lockes, that loathly were and hoarie gray,
Grew all afore, and loofly hong unbold,
But all behinde was bald, and worne away,
That none thereof could ever taken hold,
And she her face ill favour'd, full of wrinckles old."

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- 39 12 "the paffing-bell," the bell tolled to announce a death.
The phrase is still in use.

IX.—SIX LONDON GOSSIPS, 1607.

Not now known to exist.—See *Bibliographical Index*, p. 20.

X.—DIOGINES LANTHORNE, 1607.

- 6 20 On Iceland and its Stockfish, see the *Libel of English Policie*, 1483, printed in Wright's *Political Songs*, Rolls Series, ii. 191, and Andrew Boorde's *Breviary*, &c., Early English Text Society, ed. Furnivall, p. 141.
- 7 23 "his steppes take the longitude and the latitude," &c., that is, he reels from one side of the road to the other. There is a cant phrase still in use similar to this: a drunken man is said to measure the breadth as well as the length of the road.
- 28 If you tell him anything he will fay: "tat don't tell me, I know more," &c.
- 35 "gutter," Lat. *guttur*, the throat, "Lattice."—See *More Knaves Yet*, p. 29, l. 10.
- 9 15 An Ostrich was popularly supposed able to digest anything.
- 24 "a stares," i.e., he stares.
- 16 2 "Lazie," i.e., laziness.
- 17 See also *Knave of Harts*, p. 43, l. 13.
- 18 19 "Padners," read Panders.
- 19 21 "Butheer's," read But beer's.
- 21 1 This is the well-known fable of the Mice and the Cat.
See the version in *P. Plowman, Prologue*, 167, and Prof. Skeat's Note.
- 26 26 "doubt the worst," i.e., fear, prepare for the worst.
See "Doubt" in Glossary.

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- 27 3 "censure wrong," either, give wrong judgments, or
judge a thing to be wrong.
12 "peopled welt," read people dwelt.
28 27 Perhaps, "of honest men who act justly."
33 5 "At daggers drawing." This form of the past participle
is not infrequent in Rowlands: thus he uses, "I
am beholding."—See *A whole Crew of kind Goffips*,
p. 13, l. 15.
35 28 "Wee ought complaine," &c. Query read, we oft
complain.
29 "At our dislike estate," i.e., at our condition or fortune,
which is unequal or unlike to that of others. Cf.
"all estates of men."
30 "ourselues not pleaf'd," i.e., if our own wishes are not
satisfied.
36 12 "Contended," read contented.
13 "Th' Astronomer," i.e., Thales.
26 "Saturne and all the Seauen," i.e., all the seven planets.
—Compare Milton, *Paradise Lost*, iii. 481; and
P. Plowman, B. text, xv. 354.
41 11 Compare Shakspere—
"Uneasy lies the head that wears a crown."
and *Richard II.*, Act iii. sc. 2.

XI.—HUMORS LOOKING GLASS, 1608.

- 6 2 "Duke Humphries tombe." A part of the public walks
in old St. Paul's was called Duke Humphrey's
Walk, and here those who had not the means of
defraying the expense of a dinner at a tavern, were
accustomed to walk in the hope of being invited
by some friend. Hence, to walk about Duke
Humphrey's tomb is equivalent to the old saying,
"to dine with Duke Humphrey," i.e., go without
a dinner. Although Duke Humphrey was popu-

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- larly supposed to be buried in old St. Paul's, he was in reality buried at St. Albans.—See Hazlitt's *English Proverbs, &c.*, p. 415; and Stow's *Survey of London*, ed. Thoms, p. 125.
- 6 7 "Frier Bacon's Head."—See the *Melancholie Knight*, p. 44, l. 1.
- 7 13 "Wenf-worth," Wandsworth.
- 9 8 In the Metrical Romance of *Robert the Devil* we find this proverb as, "Nede hath no cure;" and in Skelton's *Colyn Clout*, 1520, "Nede hath no lawe."
- 11 10 On the extravagance of the ladies' dres at this time, see Stubbes' *Anatomie of Abuses*, ed. Furnivall, pp. 78-9, and note at p. 270.
- 12 1 The Greeks had a proverb, περὶ ὄνον σκιας ἀγωνίζεσθαι "to fight for the shadow of an ass," which occurs in Aristophanes, *Wasps*, 191, the origin of which is said to have been a speech by Demosthenes, who, when he found on one occasion the jury indisposed to pay much attention to his pleading, told them the tale as here given, and thus attracted their attention; having done which he proceeded with his speech. The proverb means, of course, to fight for trifles.
- 13 6 "the wandring Prince of Troy"—Æneas. The meaning is: to become a greater traveller than Æneas.
- 18 A proverbial expression. Essex was celebrated for its calves, in reference to which we have a proverb: "As wise as Waltham's calf, that ran nine miles to fuck a bull." An Essex calf is equivalent to a filly country clown.—Compare "Veau, a calfe or veale: also, a losell, noyden, dunce, jobbernoll, dodipole," Cotgrave.
- 16 12 "stillified," as though distilled from the pipe through the mouthpiece into the receiver (the mouth).
- 19 2 "Alcides," Hercules. He threw down the pillars set up by Hercules at the Straits of Gibraltar.

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19	7	"Plutes Regiment," Pluto's kingdom, hell.
21	12	"intoth," read into th'.
25	1	Hazlitt quotes a proverb: "As queer as Dick's hat-band, made of peastraw, that went nine times round, and would not meet at last."
29	13	The Bear-garden, on the banks of the Thames at Southwark, was a favorite place of amusement in the time of Queen Elizabeth, and is frequently alluded to by writers of the period.—See Stow's <i>Survey</i> , ed. Thoms, pp. 36 and 151; and note to <i>The Night Raven</i> , p. 131.
31	5	"Vliffes treasure," that is, a faithful wife such as Penelope, the wife of Ulysses, who was celebrated for her chastity and affection for her husband.

XII.—DOCTOR MERRIE-MAN, 1609.

5	2	Twenty low fellows did I call gentleman.
6	12	"sold at, Who giues more?" <i>i.e.</i> , if sold at an auction.
7	10	"had excused thine," <i>i.e.</i> , by taking his place.
11	11	"getleman," read gentleman.
13	16	"In few," <i>i.e.</i> , in a few words, in short.—Compare Shakspere, <i>Tempeſt</i> , i. 2, 144; and <i>Hamlet</i> , i. 3, 126.
14	8	"Phisicke of almes vpon you Ile bestow," I will give you physic gratis, as in charity.
27		"Moouing a ſecret match," &c., <i>i.e.</i> , trying to induce her to agree to a ſecret agreement. This is the "Shipman's Tale" of Chaucer's <i>Canterbury Tales</i> .
16	4	"friens," read friends. The rhythm of the line is imperfect.
26		"Give a dog an ill name, you may as well hang him."
29		Hazlitt gives the proverb, "One man may better steal a horse, than another look over the hedge." It occurs in Lyly's <i>Endimion</i> , 1591.
18	3	"we lacke," <i>i.e.</i> , are wanted, are miſſed.

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- 18 29 "Expecting," i.e., looking or hoping for.
 21 13 Compare Stubbes' *Anatomie of Abuses*, pp. 89-90, and the following:—"What, do you sigh? this it is to *kis the hand of a countess*, to *have her coach sent for you*, to *hang poniards in ladies' garters*, to *wear bracelets of their hair*, and for every one of these great favours, to *give some slight jewel of five hundred crowns or so*: why, 'tis nothing! Now, monsieur, you see the plague that treads on the heels o' your sopmetry: well, go your ways in, remove yourself to the two-penny ward quickly to save charges." 1599.—Ben Jonson, *Every Man out of his Humour*, V. vii.; *Works*, i, p. 138, col. 2.
 23 2 For an account of the Compter in Wood Street, see Stow's *Survey*, ed. Thoms, p. 111, and note to *Looke to it, &c.*, p. 35, l. 12.
 4 Houndsditch was then, as now, the noted resort for Jews and second-hand clothes dealers.
 24 13 A friend who comes to me every day must pay as much as any stranger who only comes up to town while the Courts are sitting.

XIII.—A WHOLE CREW, &c., 1609.

- 2 10 "much discretion lackes," i.e., is sadly wanting.—Compare note to *Doctor Merrieman*, p. 18, l. 3, above.
 15 "refraine," i.e., refrain from.—Cf. p. 16, l. 7.
 4 3 "Propper," read proper.
 9 "to be intreated for her drinke," i.e., to need pressing to drink.
 12 So Tupper: "Play thou the good fellow," ch. 30, st. 3.
 13 "with any she," with any woman.
 16 "Too too free." Ray, in *Collection of North Country Words*, 1691 (English Dialect Society, ed. Skeat,

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p. 70) says: "Too-too, *adv.*, used absolutely for very well or [very] good," and in Thoresby's Letter to Ray (*Ibid.*, p. 108) we find: "Toota well, *adv.*, very well, too too well; Tuta, *adv.* too too, 'thou'rt tutta earneft,' clamorous, covetous, importunate, unsatisfyable." Too too is constantly used by Harrifon in his *Description of England* (New Shakspere Society, ed. Furnivall).—Compare *Hamlet*, i. 2, "Oh! that this too too solid flesh would melt."

- 4 24 Hazlitt gives the proverb, "I know best where the shoe wringeth me." Chaucer, in the "Merchant's Tale," says

"Bot I wot best wher wryngeth me my scho."

- 7 1 "It is better to be a shrew than a sheep." "It is better to marry a shrew than a sheep."—Hazlitt's *Proverbs, &c.* "A shrew is better than a sheep" occurs in Taylor's *Pafloral*, 1624, and Tupper, p. 157, fl. 23, has

"As good a shrew is as a sheepe
For you to take to wiue."

- 13 15 "beholding."—See *Hell's Broke Loofe*, p. 20, l. 14, and *Diogenes Lanthorne*, p. 33, l. 5.

- 14 23 I suppose this to mean: leaves his wife to get on as best she may.—See Halliwell, s.v. Set.

- 16 7 Compare p. 2, l. 15.

- 18 29 "A Vintners bush," or sign.—See *Knave of Harts*, p. 20, l. 12.

- 19 7 For the following note I am indebted to the kindness of Mr. F. J. Furnivall. Mr. Ebsworth kindly identifies these songs:—

(2) "My man Thomas
Bid me promife
He would visit me this night.
Thomas.] 'I am here, love;
Tell me, dear love;
How I may obtain thy figh't.'

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Maid.] Come up to my window, love;
Come, come, come!
Come to my window, my dear;
The wind nor the rain
Shall trouble thee again,
But thou shalt be lodged here."

Two other verses are elsewhere sung by Old
Merrythought—

" Go from my window, love, go;
Go from my window, my dear;
The wind and the rain
Will drive you back again,
You cannot be lodged here.

Begone, begone, my juggy, my puggy,
Begone, my love, my dear !
The weather is warm
'Twill do thee no harm;
Thou can't not be lodged here."

(3) "A pinnace rigg'd with silken saile" is extant
in an early MS. (time noted, before 1609), be-
longing to a friend of mine. I will print it soon
in *The Amanda Group of Bagford Poems*, for the
Ballad Society.

" A pinnace rigg'd with silken saile,
What is more lovely then to see?
But still to see is small availe:
I must aboard, as thinketh mee.
To see is well,
But more to tell
Lackes more then sight, you will agree."
(etc. four other verses.)

(6) I have the Catch "I'le tye my Mare in thy
ground." There is also another, "Tye the Mare,
Tom, boy!" of early date. (1) I have (certainly
of 1601) "Mistrefs, since you so much defire,"
probably resembling "Mistress will you do?"
(7) I believe that "Beffs for abuses!" I also have
a clue to; and I know of one, "Pretty Nightin-
gale," of date 1575,

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" Little pretty nightingale,
Among the braunches greene,
Gene us of your Christmasse ale,
In the honour of Saint Steven."

But *this* is a "Mock" to the original, which I possess from an early MS., beginning thus—

" The lytill prety nyghtyngale,
Among the levys grene,
I wolde I were with hur all nyght,
But yet ye wot not whome I mene,"
etc., etc.

(4) I have also one song beginning "Ye *pretty birds* that chirp and sing;" but its date is much later in the seventeenth century; the author was not scrupulous in availing himself of elder suggestions, and occasionally would "convey, the wife it call!"—J. W. Ebsworth. On 2, 3, 6 of these Mr. Wm. Chappell says: "See my *Popular Music*, p. 738, for 'My Man Thomas,' 'A Pinnace riggd,' and 'I'll tie my Mare.'

' A pinnace rigg'd with silken fail,
What is more lovely than to see?
But still to see is small avail;
I must aboard, as thinketh me.'

It is full of double meanings." In *Popular Music*, 738, are six lines and the music of *My man Thomas*, of which twelve lines were sung in Fletcher's *Monsieur Thomas*, Act III. sc. iii. (B. & F.'s *Works*, 1839, i. 481, col. 1). See too the note for p. 185. Compare the following cancelled entry in the "Stationers' Registers," Arber's *Transcript*, ii. 576:

" 7. marcij [1590-1]

Thomas Goffon Entred for his copie a ballad of a yonge man that went a
Cancelled out of wooying, &c. Abell Jeffes to be his printer hereof Pro-
the book, for the vyded alwayes, that before the publishinge hereof the
vndecentnes of it vndecentnes be reformed vj^d
in Duerfe verfes.

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- 19 23 "spare to spend it vpon me," i.e., may avoid or save spending it on me.
- 22 19 Compare *Tusser*, "of wiuing and thriuing," st. 16—
 "It is not idle going about,
 Nor all day pricking on a clout,
 Can make a man to thrive."
- 23 26 "'tis an argument," i.e., 'tis a clear proof.
- 25 8 In a MS. of the fifteenth century, printed for the Percy Society by Mr. T. Wright, is a song, the heading of which is—
 "Nova, Nova, save you ever such,
 The mooste mayster of the Hows weryth no brych."
 and the burden is—
 "Left the most mayster wer no brych."
- 26 8 Equivalent to saying he would give £500 if his wife should die the next day.
- 32 3 "In a doore," i.e., indoors, at home.
- 8 This appears to be a sort of proverbial phrase, meaning "intoxicated."
- 10 "turne vp the Keele," a metaphor taken from a vessel capsizing, here equivalent to rolling about, falling down from drink.
- 33 18 Shakspere's *Taming of the Shrew* was written, according to Mr. Furnivall, in 1596-7.—See *Bibliographical Index*, p. 25.
- 35 9 Compare *Taming of the Shrew*, iv. 3, 35; "Marry if I ever said loose-bodied gowne, sow me in the skirts of it," and Tom Tell-Troth's *New Yeares Gift*, ed. Furnivall, p. 144, l. 6.

XIV.—THE KNAVE OF CLUBBES, 1609.

- 3 1 "Fvllis" is Latin for a club.
- 4 6 "Bedlem-bowling alley," read Bedlem bowling-alley.
 —See *Kind-Hart's Dreme*, reprinted for the Percy Society, p. 35.

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- 5 8 The Egyptians considered some animals as sacred to their various deities, and decked them out and honoured them accordingly.
- 7 5 "More-fieldes." The pleasant walkes of Moore-fields formed a general promenade during summer. The ground was left to the city by Mary and Catherine, daughters of Sir W. Feries, a Knight of Rhodes, *temp.* Edward the Confessor. R. Johnson, a poetafter of the sixteenth century, published in 1607, "The Pleasant Walkes of Moore fieldes, Being the guift of two Sisters, now beautified to the continuing fame of this worthy City." Printed at London for Henry Goffon, and are to be sold at the Signe of the Sun in Pater noster Row. 4to, black letter, 12 leaves. In the Bodleian Library.
- 11 14 "do and twoot," *i.e.*, do and thou wilt; if you please.
- 13 9 I will clear the debt off the post.
- 15 4 "Sour fauce," made of forrel or verjuice, was eaten with goose.—See Wynkyn de Worde's *Boke of Keruyng*, printed in the Babees Book, ed. Furnivall, p. 184, l. 2. Harman, ed. Furnivall, p. 72, gives a proverb, "Swete meate wille have sowre fauce."
- 15 Burstow-Cawfee, Bristol.—See *Tom Tell Troth*, ed. Furnivall, p. 173, l. 5. Gads-hill in Kent.—See *Knave of Clubbes*, p. 42, l. 17. Coome Parke, Combe Wood in Surrey; all noted localities for highwaymen.—See also p. 42, l. 16. In 1558 a ballad was published with the title, "The Robbery at Gadshill."—See Dekker and Webster's *Westward Hoe*, 1606, ed. 1873, p. 308: "the way lies ouer *Gadhill*, very dangerous."
- 16 19 "ro be spent," read to be spent.
- 19 6 "Character and vocables."—See note to *Letting of Humours Blood*, &c., p. 59, l. 19.

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- 19 22 "Ball." In the *Prompt. Parv.* this name is applied to a sheep; in Tupper, ch. 92, fl. 2, to a horse; and in *The Privy Expenses of Henry VIII.*, p. 43, to a dog, as here.
- 21 11 See a similar tale in *The Pleasant Conceites of old Hobson, the merry Londoner*, 1607. Reprinted for the Percy Society by Mr. Halliwell, 1843.
- 23 A similar tale is told in *The Groundworke of Conny-catching*, 1592, leaf 7, which is reprinted by Mr. Furnivall, in his edition of Harman, p. 102.
- 24 6 See *Looke to it, &c.*, p. 36, l. 5, and *Knave of Spades*, p. 35. Taylor, in "The Great Eater of Kent, or Part of the Admirable Teeth and Stomachs Exploits of Nicholas Wood of Harrisom (Harrietham) in the County of Kent, &c.", 1630, says, p. 145: "Milo the Crotian could hardly be his equall; and Woolner of Windsor was not worthy to be his footman." Woolner's History is told by Dr. Moffet in his Treatise *Health's Improver*, &c.—See also the *Owles Almanacke*, 1618, p. 53; and the *Life of Long Meg of Westminster*, 1582, ch. 7.
- 17 "To make the shot," i.e., to make up the bill, to pay the balance. "Shot," more properly "scot," is a common mode of expression to denote a reckoning, &c., from *scottum*, a tax or contribution. Cotgrave gives "escotter, euery one to pay his shot, or to contribute somewhat towards it."
- 26 12 "we stand vpon the score," i.e., we are not yet free from it.
- 29 10 This was Edward Alleyn the Actor. The play is Marlowe's *Magicall History of Dr. Faustus*, published in 1604.
- 31 2 "*Rago, Crago*," unmeaning words, used in incantations, &c., by the astrologers and fortune tellers.
- 32 16 Acteon was turned into a stag for presuming to look at Diana while bathing; his brow thus swelled with

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- the horns growing there. Of course, there is here the secondary and coarse meaning of "make him a cuckold."
- 32 16 A similar tale to this is given in Mr. Wright's Introduction to the *Seven Sages* (Percy Society, 1846), p. xi. The lady in this version hides the first lover, a slave, while the second rushes out with sword drawn. The husband in alarm enquires the meaning of the disturbance, and the wife declares the second lover to have been an officer in pursuit of his slave, whom she, to save his life, had hidden in the inner room. The story also is found in the *Decameron*, and frequently in the collections of the middle ages.
- 42 17 See Note to p. 15, l. 15.
- 47 3 "though long before," i.e., though it was a long time before the wound was cured, and seemed likely to have cost her her life.

XV.—MARTIN MARK-ALL, 1610.

- 5 13 So in *Canting Songs*, 1725—

"This doxy dell can cut ben whids,
And *wap* well for a *win*,
And prig and cloy fo benifly;
Each deuseavile within."

Sharp's *MS. Warwickshire Glossary* gives, "Brum-magen-machs, Birmingham-makes, a term for base and counterfeit copper money in circulation before the great recoinage."

- 6 17 See *Bibliographical Index*, p. 29.

7 17 "Iacke of the Clocke-house," an expression used by Dekker for a sharper.—See Halliwell, s.v. Jack. This meeting and the calling of the Jury, &c., is a skit on Dekker's account of the feast of the vagabonds. Dekker was led by "an old nimble-tong'd bel-

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dam," to a loft "where, vnfeene, I might, through a wooden Latice that had prospect of the dining roome, both see and heare all that was to be done or spoken. . . . The whole assembly being thus gathered together, one, amongst the rest, who tooke vpon him a seniority ouer the rest, charged every man to answer to his name, to see if the Jury were full:—the Bell by which hee meant to call them being a double Jug of ale (that had the spirit of *Aquavite* in it, it smelt fo strong), and that hee held in his hand. Another, standing by, with a toast, nutmeg, and ginger, ready to cry *Vous avez* as they were cald, and all that were in the roome hauing singel pots by the eares, which, like Pistols, were charged to goe off so soone as euer they heard their names. This ceremony beeing set abroade, an Oyes was made. But he that was Rectory Chory [leader of the Choir or Company] (the Captain of the Tatterdemallions) spying one to march vnder his colours, that had never before serued in these lowsy warres, paus'd awhile (after hee had taken his first draught, to tast the dexterity of the liquor), and then began, Justice-like, to examine the yonger brother vpon interrogatories." After this young brother has been "stalled to the wyne," the feast follows, and one of the company then makes a speech "in praiſe of Beggery and of thofe that professe the trade."—*Belman of London*, 1608. See Mr. Furnivall's Introduction to *Harman*, p. xv.

7 31 "An Vpright man is one that goeth wyth the truncheon of a ſtaffe, which ſtaffe they cal a Filtchman. This man is of ſo much authority, that meeting with any of his profeſſion, he may call them to accompt & commaund a ſhare or ſnap vnto himſelfe of al that they haue gained by their trade in

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one moneth. And if he doo them wrong, they haue no remedy agaynst hym, no though he beate them, as he vseth commonly to do. He may also commaund any of their women, which they cal Doxies, to serue his turne. He hath ye chiefeſt place at any market walke, & other asſemblyes, & is not of any to be controled."—Awdeley, *Fraternity of Vagabonds*, ed. Furnivall, p. 4.

7 31 "A Tinkard leaueth his bag a fweating at the Alehouse, which they terme their Bowſing In, and in the meane ſeafon goeth abrode a beggiug."—*Ibid.*, p. 5. See alſo Harman, ed. Furnivall, pp. 31-59, and *A Lif of Vpright Men*, pp. 78-82.

34 "Autem." Harman, p. 67, ſays: "Theſe Autem Mortes be maried women, as there be but a fewe. For Autem in their Language is a Churche; ſo ſhe is a wyfe maried at the Church, and they be as chaſte as a Cowe I haue, that goeth to Bull every moone, with what Bull ſhe careth not. Theſe walke moft times from their husbands' companye a moneth and more to gether, being affociate with another as honeſt as her ſelfe. Theſe wyll pylfar clothes of hedges: ſome of them go with children of ten or xii. yeares of age: yf tyme and place ferue for their purpoſe they wyll ſend them into ſome house at the window, to fleale and robbe, which they call in their language, Milling of the Ken: and wil go with wallets on their ſhoulders, and flates at their backes."

8 4 See Greene's *Ghoſt*, p. 28.

9 4 "Briſtow." "A Scotch taylor to make her ſhoulders of the breadth of Briſtow cowſway."—*Tom of all Trades*, ed. Furnivall, 173, 5.

8 "Dorſer-maker:" a maker of hangings, tapeſtry, v.o. Fr. *dorfal*.

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- 9 16 A "cockle" in Kent is "a stove for drying hops;" but here it probably means the weed gatherer, the cockle, properly the cornflower, being used for any weed.
- 13 34 Nash in his *Pierce Pennileffe*, 1592, has this word: "And with a trice trusse up thy life in the string of thy *fancebell*."
- 15 8 I know of no other instance of this variation from the common phrase: "to say boh to a *goofe*."
29 "faidis," read faid is.
- 33 The same expression is used by Harrison, *Description of England*, 1587, folio 115: "we will stand to our tackling."
- last line. "vilde." This form of the word is not uncommon in our early writers.—See Nares, f.v.
- 16 5 Compare *Harman*, ed. Furnivall, p. 82, "lowtering lushes, and lazy losfels."
- 9 The basilisk was supposed to have the power of killing people by a mere glance of its eye, so full was it of venom. In my edition of *Gesta Romanorum* (Early English Text Society), ch. 57, is an account how, when Alexander was besieging a town, numbers of his men perished through the influence of a basilisk on the wall.
- 17 14 "Filchman."—See note to p. 7, l. 31.
- 22 The same form is used by *Tupper* (English Dialect Society), ed. Herrtage, ch. 87, st. 5—
"Where pullen vfe nightly to pearch in the yard."
- 20 23 "as the beggar knowes his dishe:" this proverb occurs in *Harman*, p. 32.
- 25 "you will vngratiouly consider," &c., i.e., you will consider our hardships as improper and undeserved.
- 21 10 "Knaues-borough plaine, . . . neuer heard of vntill of late daies." Harman (the M[aster] J. H. of the margin) mentions in his *Treatise on Vagabonds*,

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- p. 77, *Knappberry Inn*, near London, as one of the chief resorts of thieves, &c.
- 26 7 "Ireland." Probably Rowlands' knowledge of Ireland was derived from Spenser's *View of the Present State of Ireland*, 1598.
- 29 12 "When the blacke Oxē," &c. A proverbial phrase signifying, to meet with adversity or trouble.—See Hazlitt's *Proverbs*, &c., p. 359. In Bernard's translation of *Terence*, we find: "Prosperitie hangs on his fleeue; the black oxē cannot tread on his foot."—See also my edition of *Tusser* (*Five Hundred Points*), ch. 67, st. 6, and the note.
- 15 "weeping croſſe," several of these fo-called crosses existed in England. Thus, in *Notes and Queries*, 5th series, ix., 246, one is mentioned; and again 5th series, ix., 459, it is stated that there was one between Banbury and Adderbury, removed in 1803; another near Stafford, and a third near Shrewsbury. Their origin is discussed in *Gentleman's Magazine* for August, 1841. "To go, or come, home by weeping croſſe," is equivalent to "to return home in grief." In Wallington's *Historic Notices* we read: "At Stone, is said that the Cavaliers have taken their cattle, and drove them to their quarters, but do fell cheap penny-worths of other men's goods. A butcher went to make a purchase amongst them, took a sum of money, and bought cattle at an easy rate, making account of a very great gain; but as he returned, another troop met him, and took his bargain out of his hand, and *sent him home by weeping croſſe*," vol. ii., p. 112. See also Nares, s.v.
- 30 9 Saturn was brother (*not son*) to Celus, and son of *Uranus* and *Terra*.
- 31 7 "Lycaon, a King of Arcadię, and sonne of Pelasgus, of whom Ouid writeth thus: Jupiter, after he had

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heard great complainte of the wickednes of mankinde, came downe into the worlde to vnderstande whether it were true or no. When he came to Arcadie to King Lycaon's palayce, and there had geuen by myracle some token of his godhead, the people came in to worship him, and to do sacrifice vnto him. But Lycaon derided their curiositee and said, that the same night he would vnderstand, whether he enterteyned a god or a man. Wherefore priuily in the night he came into the chamber, and woulde haue murdered him. But when he fawfe his wicked attempte took no place, he affiaied an other way. The nexte day he kylled yonge gentlemen of the Molloffians, that there were with him as pledges, and serued the flesh of one of them to Jupiter sytting at the table, to trye whether he weare a god or no. He therefore detestinge that horrible and wicked acte, with lightnynge fyred the tyrannes palacie and tourned himself into a woulfe."

Cooper's *Thesaurus*, 1584.

32 27 "Hearbe Rue."—See note to *A Terrible Battell*, &c., p. 24, l. 12.

36 fide note. "goode cheape."—See note to *A Terrible Battell*, p. 7, l. 5.

21 Dekker, in an addres "To my owne Nation," in his *Lanthorne and Candle-light*, published in 1609, refers to Rowlands, and calls him "a Usurper."

41 10 "Foxe Hall," now Vauxhall.

46 28 This is a fanciful derivation of the name *Roberts-men*. The term was in use long before Henry VI.'s reign. Thus in *P. Plowman*, B. Prol., 45, we read, "rif'en with ribaudye, tho roberdes knaues," and again,

"And ryght as *Roberts-men* raken (wander) aboute,
At feires & at full ales & fyllen the cuppe."

Pierce the Ploughman's Creed, l. 72.

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Warton, *History of English Poetry*, 1840, ii., 95, says—"Robartes-men or Robertsmen were a set of lawleſs vagabonds, notorious for their outrages when *Piers Plowman* was written." The statute of Edward III. (ann: reg: 5, cap. xiv.) specifies "divers manslaughters, felonies, and robberies done by people that be called *Roberdſmen*, waſtours and drawlacches." And the statute of Richard II. (ann: reg: 7, cap. v.) ordains "that the statute of Edward concerning *Roberdſmen* and drawlacches should be rigorously obſerved." Sir Edward Coke (*Inſtitutes*, iii. 197) ſuppoſes them "to have been originally the followers of *Robin Hood*, in the reign of Richard I."—See Blackſtone's *Commentaries*, iv., ch. 17. William of Naffington ſays they tried the latches of people's doors, contrived to get into houſes, and then extorted money either by telling ſome lying tale, or by playing the bully.—See also the Confeſſion of "*Roberd the robber*" in *P. Plowman*, B. v. 469.

54 31 A *rail* was a garment of fine linen formerly worn by women round the neck. Palsgrave gives: "Rayle for a woman's necke, *crevechief en quartre doubles*," and Florio, p. 216, has "anything worne about the throate or necke, as a neck-kercher, a partlet, a *raile*." "A raile or kercher, *mammillare*," Withals. *Railed*, in the preſent instance, thus means: with ropes for rails (or neckties) round their necks.

57 9 See "The xxv orders of Knaues, otherwife called a quarterne of Knaues, confirmed for euer by Cocke Lorell."—Introduction to Mr. Furnivall's volume of *Awdleſy and Harman on Vagabonds*, p. 12.

17 "Egiptians."—See *Harman*, p. 23.

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XVI.—THE KNAVE OF HARTS, 1612.

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- 3 9 "damn'd:" the metre requires *damnéd*.
 4 14 "Tyburne-tiffany," the halter. More usually "Tyburn-tippet." Latimer in his *Sermons* says—"The bishop of Rome sent him a cardinalles hatte. He should have had a *Tiburne tippet*, a halfepenny halter, and all such proud prelates."
 5 1 Alluding to *The Knaue of Clubbes* having passed through two editions; but see *Bibliographical Index*, pp. 30-1.
 last line. "strickest," probably we should read strictest.
 8 5 "Ralcals," read "rascals."
 10 1 "Confort." The accent, as usual in Rowlands, is on the last syllable.
 14 "Ideot-like," i.e., parti-coloured, like the dresses of jesters.
 9 12 We should now say—"Who *are* the worst," &c.
 11 4 "flat-Caps," the usual sign of a city 'prentice.—See *Glossary*.
 14 "fide-guarded," i.e., trimmed at the fides, fringed.
 20 "A-non, A-non," i.e., to waiters at a tavern.—Cf. 'Tis *Merrie when Goffips Meete*, p. 28, l. 17.
 12 3 On the extravagance in hats, ruffs, &c., see Stubbes' *Anatomie of Abuses*, p. 50.
 6 And those they declare are all indented, and filled only with froth.
 14 "The Knaues he'll single out," &c., a common practice in introducing a card trick.
 14 17 "we that had gone naked," i.e., that should have gone naked.
 15 19 "fingring monie," &c., i.e., taking a bribe to recommend or assist another in obtaining an appointment.

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- 16 14 So Taffer, *Five Hundred Points*, ch. 10, st. 24—
 “With some vpon Sundays, their tables doe reeke,
 And halfe the weeke after, their dinners *to seeke*,”
i.e., have to be sought for, are lacking.
- 17 18 ’Twill put him to the expense of a wig.
- 19 14, 15 He is more afraid of meeting a clergyman than of
 being taken in adultery.
- 20 2 “plaid the Iacke,” *i.e.*, played the knave, been artful,
 cheated; compare Shakspere, *Tempest*, iv., 1, 197:
 “Monster, your fairy . . . has done
 little better than *played the Jack* with us.”—See
 also *Much Ado About Nothing*, i., 1, 186.
- 20 4 “Pee and Kew,” good and perfect in every respect.
 Compare our expression: “mind your *p's* and *q's*.”
- 12 The sign of a tavern in former times was generally an
ivy-bush, whence our proverb: “good wine needs
 no bush.”—*As You Like It*, Epilogue. Cotgrave
 gives, s. v. *Bon*: “good wine draws customers
 without any help of an ivy-bush.” In many places
 to this day a bush is the sign of an inn.—Compare
 Chaucer's description of the Sompnour (*Canter-
 bury Tales*, Prologue, 667)—
 “A gerlond hadde he sette vpon his hede,
 As gret as it were for an aletake.”
- 22 9 “Castle dolorets,” Castle (dolorous or) of sorrows.
- 26 5 “As he doth jetting passe.” So Taffer, ch. 113, st. 38—
 “To ride with pompe and pride,
 Or for to *set* in other's det.”
- 29 Compare the description of *Invidia* (Envy) in *P. Plow-
 man*, B. text, v. 76, and Taffer's *Account of an
 Envious Neighbour*, ch. 64, p. 146.
- 31 21 Peter Lambert was executed at Tyburn, for the murder
 of T. Hamden, in 1610. In the same year a small
 quarto tract was published, with the title: “The
 futes of swaggering, swearing, dicing, drunkeness,

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- and whoring; described in the Life and Downfall of Peter Lambert, who for the killing of Maister T. Hamden, was executed at Tiburne."
- 33 5 "Phlegeton," a burning river in the infernal regions.
 6 "Acheron," also a river of hell. Spenser's *Faery Queene*, I. v. 33, speaks of "Acheron . . . wailing woefully," and "the fiery flood of Phlegeton."
- 35 19 "race," i.e., erafe.
- 42 1 Sharker = sharper: Ger. *schurke*, O. Fr. *escroc*, a rogue; originally to *scrape*.
- 43 9 That is: I must feel in my hand the amount of a French Crown.
- 19 For this tale see also *Diogenes Lanthorne*, p. 16, l. 17.
- 46 1 This and the following Epigram refer to an event then fresh in the minds of all. A tract, "The Arraignment of John Selman, who was executed neere Charing Croffe, the seventh of January, 1612; for a Felloney by him committed, in the King's Chappell at White Hall, upon Christmas Day last, in presence of the King and divers of the Nobility: London, printed by W. H., for T. Archer, and are to be sold at his shop in Pope's-head Pallace," was published in 1612. On the title-page is a portrait of Selman.
- 19 "Bladud," the founder of the City of Bath.—See Robert de Brunne's *Chronicle* (Rolls Series, ed. Furnivall), p. 81, and Spenser, *Faery Queene*, ii., 10, 25.
- 47 18 *Huncles* and *Stone* were the names of two celebrated bears, kept at the bear-gardens.

XVII.—MORE KNAVES YET? [1613?]

- 3 6 "affourdt," read affourd; and in the next line for "knigh," read knight, the *t* having been transposed.

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- 11 "I will not fawne," &c., I will not flatter any person by dedicating this book to him, and calling him matchless, &c.
- 4 2 One who would put to shame Juno, &c.
- 5 12 Compare *Knave of Harts*, pp. 12-13, and Stubb's *Anatomie of Abuses*, p. 50.
- 5 16 This refers to the woodcut on the title-page, where the Knave of Spades has large roses at his knees and shoes, and the Knave of Diamonds has boots with spurs with large rowels, and embroidered seams to his galligafkins.
- 7 7 "Cæneus," a Thessalian woman, originally named *Cænis*, who obtained from Neptune the power of changing her sex, and becoming invulnerable. She obtained great celebrity in the wars of the Lapithæ and Centaurs; but, having offended Jupiter, was overwhelmed with a huge pile of wood, and changed into a bird. Virgil speaks of her as in the lower world.
- 8 1 This refers to the two notorious pirates, Ward and Dansikar.
- 10 Psalm xiv. 1: "The fool hath said in his heart, There is no God."
- 17 Alluding to the popular superstition that a swan sang on the approach of death.
- 9 12 "be'ing," read being.
- 12 20 See note to *A Terrible Battell*, &c., p. 7, l. 5; and Hazlitt's *Proverbs*, &c., under "Light cheap, lither yield."
- 13 last line. "theis," read their; "theenes," read theeues.
- 14 1 This proverb occurs in Gascoigne's *Steele Glasse*, 1576 (Arber's reprint), p. 57; and in Tusser, ch. 36, st. 32,
 " All's fish they get
 That commeth to net."
- 22 "In watch," i.e., when on duty makes no distinction between friend and stranger.

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- 15 18 See note to *The Betraying of Christ*, &c., p. 19, l. 15.
- 16 10 We'll have a legal agreement written out next time.
- 20 3 "heave'n's [read heauen's] 12 houses." A technical term in astrology. We find it also under the form "mansions" in Chaucer and Lydgate. The whole celestial sphere was divided into twelve equal portions, called *houses*, by six great circles passing through the north and south points of the horizon, two of these circles being the meridian and the horizon.—See Prof. Skeat's edition of Chaucer's *Astrolabe*, Introduction, p. liii., and his note to *Man of Lawe's Tale* (Clarendon Prefs Series), l. 302.
- 22 17 This word occurs in *As You Like It*, i., 2, 270, "from the smoke into the *smother*," equivalent to our "out of the frying-pan into the fire."
- 25 10 "Achan."—See Joshua vii. 16-26.
- 13 "Corah's crew."—See Numbers xvi.
- 26 6 "humaine," most probably a misprint for *humane*.—See note to *The Betraying of Christ*, p. 33, l. 8.
- 17 "A friend in Hell," i.e., Dives.—See Luke xvi. 23.
- 27 9 "hisc romes," read his cromes, i.e., his crumbs.
- 29 9 "liket," read liked.
- 10 "In old times the ale-house windows were generally open, so that the company within might enjoy the fresh air, and see all that was going on in the street; but as the scenes within were not always fit to be seen by the 'profanum vulgus' that passed by, a trellis was put up in the open windows. This trellis, or lattice, was generally painted red."—*History of Signboards*, 1866, p. 375. The term became equivalent to *ale-house* or *inn*. Thus, Marston: "As well known by my wit as an ale-house by a red lattice."—*Antonio and Mellida*, 1633. "A whole street is in some places but a continuous alehouse, not a shop to be seen between red-lattice and red-lattice."—Dekker, *English Villanies*, &c.,

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1638. There was a Green-Lattice in Brownlow Street, Holborn, corrupted into "Green-Lettuce."
- 32 16 See note to *Looke to It*, &c., p. 27, l. 12.
- 33 16 "with-these," read "with these." For a long account of this swindle, see Dekker's *English Villanies*, 1632, sign. H.
- 36 2 See note to *Knave of Harts*, p. 20, l. 12.
- 38 11 Note the accent on the second syllable of "Lucifer's" last line. "Morbus Gallicus," the venereal disease.
- 40 9 "Robin"—See Halliwell, f. v. There was a ballad entitled, "The merrie prankes of Robin Goodfellow," printed in Percy's *Reliques*.
- 41 6 "Rohin," read "Robin."
- 42 1 In the *Acrene Riwle* (Camden Society, ed. Morton), pp. 198, 204, each of the deadly sins is represented by an animal: thus we have (1) the lion of Pride, (2) the hedder (adder) of Envy, (3) the unicorn of Wrath, (4) the scorpion of Lechery, (5) the fox of Avarice, (6) the sow of Gluttony, and (7) the bear of Sloth.—See also Prof. Skeat's note to *P. Plowman*, C. text, vii. 1.

XVIII.—SIR THOMAS OVERBURY [1614].

The only copy known is in the Collection of the Society of Antiquaries, London, and will be found printed with the Miscellaneous Poems.

XIX.—A FOOLES BOLT IS SOONE SHOTT, 1614.*

- 3 4 In the *Proverbs* of Hendyng, we find—
 " Sottes bolt is sone shote, quoth Hendyng."
 See Hazlitt's *Proverbs*, &c., p. 11, and Shakspere,

* These Notes are from the pen of Professor Skeat, of Cambridge, who kindly superintended the Club's reprint of "A Fooles Bolt" as it passed through the prefs. A few have been supplied by Mr. Herrtage, but these are distinguished by having the letter H. attached to them.

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- As you Like It*, Act v., sc. 4, l. 60; and *Henry V.*,
Act iii., sc. 7, 132.—H.
- 4 2 "Whose liues according to their Doctrine shines." The false concord here is common in all Elizabethan authors, Shakspere included. The simple, yet true, explanation of it has been completely overlooked by almost every writer, excepting only Mr. Aldis Wright, whose comments upon it, in his edition of Bacon's *Advancement of Learning*, p. 293, should be consulted. The "concord" is, in fact, one which appeals to the ear, not to the reason; the verb agrees with the nearest substantive, which in this case is the word *Doctrine*.
- 5 "lip-labour." This word occurs also in Gascoigne's *Steel Glas*, l. 857—
 " My priests haue learnt to pray vnto the Lord,
 And yet they trust not in their *lyplabour*."
- 5 9 See Book of Esther.—H.
- 11 The word "a" has evidently been dropped at pres; we should read—
 " Or cattie *Dives*, in a Purple Roabe."
- 15 The pause after "base" seems to supply the place of a syllable. The line is somewhat too short.
- 6 18 The rime requires "mich" rather than "much."
- 7 9 Hebrews xiii. 14.—H.
- 8 6 The old copy has "gald," as printed. It clearly is a misprint for "glad."
- 12 "In a lusty case," i.e., in a state of perfect health and strength.—H.
- 9 3 Original, "instrnct;" it should be "instruct."
- 5 "Raymond," i.e., Raymond Lully, the "Doctor Illuminatus," born 1234, died 1315.
- 11 See "The History of Friar Bacon," in Thoms's *Old English Romances*.
 See also *The Melancholie Knight*, p. 44.—H.

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| 9 | 13 | Edward Kelly, an apothecary of Worcester, the associate of the celebrated Dr. John Dee.—See “The Life of Dee” in the <i>English Encyclopedia</i> . |
| | 20 | “All is mist,” <i>i.e.</i> , all is lost; a sort of pun upon Alchemist. |
| 10 | 3 | “Vayth,” <i>i.e.</i> , “in faith, I’ll go up to London, and seek some honest man; I will find her out,” &c. |
| | | “Chill,” for “Ich will (I will), is a Southern English form.—See Shakspere’s use of it in <i>King Lear</i> , Act iv., sc. 6. |
| | 5 | “A figure,” <i>i.e.</i> , a horoscope. The conjunction of Saturn and Mars, both malign planets, would betoken great misfortune, according to the astrologers. The countryman takes them to be names of human beings and thieves. |
| | 8 | “Taurus,” in the double sense; either as the name of a zodiacal sign, or as simply a bull. |
| 11 | 9 | “Staryde,” so in original. Clearly a misprint for strayde. |
| | 8 | “Morroow,” so in original. |
| | 19 | “All his care,” <i>i.e.</i> , the thing he most cared for. |
| 12 | 3 | “Christide Spring,” <i>i.e.</i> , spring at Christ-tide or Easter-tide, as at p. 38. |
| | 4 | Original, “wandrous,” read wondrous. |
| | 13 | Original, “rian’d,” probably a mere misprint for rain’d rather than an attempt at representing a peculiar pronunciation. |
| | 14 | “By,” <i>i.e.</i> , with respect to, as regards. |
| | 17 | No stop is wanted after “wretches;” “quoyle,” is for coil; To “keep a coil,” is to keep making complaints, to make trouble. |
| 13 | 9 | The line is awkwardly expressed, but the meaning seems clear: “grown artful in giving thee gifts, because,” &c.—H. |
| 14 | 14 | “more then needes,” more than is necessary. |

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15 4 "beholding," *i.e.*, beholden. It is intentional, not a misprint. The two forms were confused in our old speech.

11 "Engine," a machine, an instrument. It alludes to the old form of the gallows or "triple tree," shaped like a horizontal equilateral triangle supported upon posts at each angle. The "Arrow" is a pleasant name for the *rope*, the engine or gallows being the bow; observe also the allusion to hanging "in suspense." The allusion to Taurus is only to be explained by remembering that, in the old astrology, the presence of the sun in any specified sign affected a corresponding part of the body. Thus the sun in Aries affected the head, but in Taurus it affected the *neck*. "Aries hath thin heued, and Taurus thy nekke and thy throte," says Chaucer.—See his *Treatise on the Astrolabe*, ed. Skeat (Early English Text Society), p. 13. Shakspere intentionally makes Sir Toby and Sir Andrew blunder about it when he writes—

"Taurus? that's fides and heart. No, sir, it's legs and thighs."—*Twelfth Night*, Act i., sc. 3.

16 1 "sprit," pronounced sprite, and meaning spirit.

7 "desert," pronounced defart.

8 Original, "Wert but it;" a misprint for Were it but. The line means: Were it but in Cheapside market, and he preached from a peafe-cart.

10 "Hacket," *i.e.*, not John Hacket, bishop of Lichfield, who was not born till 1592, but William Hacket, a fanatic, who died in that same year.

15 "Organs." The old word for organ is invariably either organs or a pair of organs.

16 1 Samuel xvi. 23.—H.

20 "Bitle-browed," beetle-browed, having beetling or far projecting eyebrows. The word occurs in *Piers the Plowman*, B. v. 190.

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- 17 5 "Chauē," for "ich haue," a Southern-English form of "I have."—See note above, to p. 10, l. 4. So also, three lines lower, we have "cham" for "ich am."
- 11 A syllable is missing. Read: "And *I* durst ene," &c.
- 12 "Planakle." It is not clear that this is meant for a real word. The worthy man probably means that his dog was "planet-struck."
- 18 13 Read: "as sharp as needle witted," followed by a mark of parenthesis, which, however, is not in the original.
- 21 Read: "We shall, *be* sure, *by* little," i.e., we shall be sure to take enough, as regards little men, or big men, or tall men.
- 26 i.e., "I have learnt my trade already, pray free me from my apprenticeship."
- 19 1 The Spanish Armada.—H.
- 13 Original, "where," an obvious error for "were."
- 14 Read: "out-ragious, foming deep." The original has the hyphen misplaced, as printed.
- 19 "From Mendoza," i.e., instead of Mendoza.
- 20 3 Will Somers, jester to King Henry VIII.—See the account of him, with portrait, in Chambers's *Book of Days*.
- 6 "Yea, even though it were King Henry, he cared just as little."
- 17 "Nitty," is a synonym for "loufy." "Nitigram" seems an invented word, instead of anagram or epigram.
- 22 i.e., "till the nibs of the pen stride apart, like a pair of compasses."
- 21 last line. "clyming," i.e., climbing up the ladder to the gallows.
- 24 11 "Plunged" is a disyllable; "through" is, I suspect, a misprint for thorough.
- 25 11 "thurst;" so in original; read thrust.
- 28 20 i.e., And taught them to know saints' pictures in the church-windows.

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29 headline. "T'aws;" so in original; read "Twas.

1 Original, "astary;" read astray.

7 Original, "ouerhow;" read ouerthrow.

30 16 Original, "compotent;" read competent.

17 Original, "konwne;" read knowne.

31 1 A similar tale is told in the *Gesta Romanorum*, ch. 53, of an old woman, who, when all the people of Syracuse prayed for the death of Dionysius, the tyrant, every morning entreated the gods to continue his life beyond hers; her reason for so doing being the same as in the present text. The tale is narrated in *Valerius Maximus*, the Historian, lib. vi., cap. 2. It also occurs amongst some translated Dutch fables, by De Witt, under the title of *A Woman praying for the long life of Dionysius the Tyrant*. The sentiment is the same as Shakspere's—

"And makes us rather bear those ills we have,
Than fly to others that we know not of."

Hamlet, Act iii., sc. 1.

Mr. Douce, in his *Illustrations of Shakspere*, ii. 541, quotes a version of this tale from an MS. of the reign of Henry III.—H.

2 Original, "Lndlords;" read Landlords.

11 Original, "cra'ud;" read crav'd, i.e., craved.

17 Original, "t's;" read 'tis.

33 17 Original, "heats with ioye receiue." Doubly wrong; read hearts with ioye reuiue.

35 last line. It means: There was no more grace (or pardon) for him than there was for those who are in the situation of devils.

36 17 Original, "abrod;" read abroad.

37 last line. A word (perhaps wench) seems wanted after common.
The dash stands for pox.

38 24 "loue deafe," i.e., deaf to love.

39 7 "Mony," i.e., fill with money.

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- 39 16 "Preuent her with the same," i.e., anticipate her by giving it to her, before she asks for it.—H.
 10 The word "if" ought to come in before "she."
 21 Original, "wife," but read wife, i.e., wise.

XX.—THE MELANCHOLIE KNIGHT, 1615.

- 7 1 Timon of Athens.
 8 6 "iudious," read iuditious.—Compare p. 35, l. 3.
 12 The titles of Early English Romances. *Sir Lancelot of the Laik*, has been edited for the Early English Text Society, by Prof. Skeat; *Sir Triamour*, edited by Sir W. Scott, and also Mr. Halliwell for the Percy Society; *Sir Bevis of Southampton*, now being edited for the Early English Text Society; *Sir Guy of Warwick*, edited for the Early English Text Society by Prof. Zupitza.—For the last see also Rowlands' version. These Romances used to be recited by Minstrels at feasts and festivals. Thus, William of Naffington, in the prologue to his *Mirroure of Life*, says:—

"I wille make na vaine karpinge
 Of dedes of armys ne of amours,
 As dus mynstrelles and jeflours,
 That makys carpinge in many a place
 Of *Ostaviane* and *Ifembrace*,
 And of many other jeftes,
 And namely [especially] whan they come to festes;
 Ne of the life of *Beuys of Hamtoun*,
 That was a knight of gret renoun,
 Ne of *Sir Gye of Warwyke &c.*"

From Mr. Cofens' MS.

- 9 10 See note to *Humour's Looking-glaffe*, p. 6, l. 2.
 18 "Prestier John," the name of a fabulous king of India. See *Maundeville's Travels*, ed. Halliwell.

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- 10 16 Compare *Loves Labour's Lost*, Act i., sc. 2, 114; "Is their not a ballad, boy, of the King and the Beggar?" and *Richard II.*, Act v., sc. 3, 80—

"Our scene is altered from a serious thing,
And now changed to 'The Beggar and the King.' "

The ballad alluded to is that of King Cophetua, printed in Percy's *Reliques*, from Richard Johnson's *Crown Garland of Goulden Roses*, 1612, where it is entitled "A Song of a Beggar and a King."

- 11 10 "Before I croffe his booke," *i.e.*, before I pay money for any debt.

15 "Hungarians," a cant term, originally a hungry person, generally a rascal, villain.

- 12 18 "Angelical," of Angels, *i.e.*, coins, money.

- 13 1 "Littleton," the editor of "Coke."

- 14 12 Compare *More Knaves Yd*, p. 3, l. 11.

- 15 14 "a charge of poore," *i.e.*, the expense of keeping the poore.

- 16 3 "a table," a tablet with inscribed verfes.—See also Tupper, who gives, p. 190, "Husbandly Posies, [poetical inscriptions] for the hall."

- 19 5 So Tupper: "To buy at the stub, is the best for the buier," ch. 35, st. 9. The meaning appears to be: "that pays ready money on the spot or at the time."

- 23 12 "Kninghts," read Knights.

- 24 11 "to finde at large," *i.e.*, to receive back with interest.

- 25 16 "for being ouer proud," for fear of their becoming, or to prevent their becoming, over proud.—See note to *A Terrible Battell*, p. 24, l. 10.

The legend, as narrated by Robert de Brunne in his *Chronicle*, is, that, by the advice of Merlin, the stones which are now at Stonehenge were fetched from Ireland by King Arthur, and set up in their present position.—See his *Chronicle*, ed. Furnivall, (Rolls series), p. 312. On *Merlin's Birth, &c.*, see *ibid.*, p. 283.

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- 29 3 He kept me supplied with new.
 33 9 Sir *Eglamour*, has been edited for the Camden Society, by Mr. Halliwell, from the Thornton MS. The account of his fight with the boar, is given at stanza xxxiv.
 36 5 "pearle," a pet name for a dog.—See *Letting of Humours Blood*, p. 39.
 41 17 "being yet vnbegotten," i.e., being a thing which is not yet in existence.
 43 5 "lyes by," i.e., which is laid by.
 17 "Bias Brieneus, one of the seuen wise men of Greece, beholding his countrey taken by enemies, fled; other men carieng with them suche gooddes as they mought beare, he was demaunded why he tooke nothyng with him; whereto he answered, 'Truely I carie all my gooddes with me:' meanyng vertue and doctryne, reputing the gooddes of fortune none of his."—Cooper's *Thesaurus*, 1584.
 44 1 "The Fryer," &c., Friar Bacon.—See *A Fooles Bolt*, &c., p. 9, l. 11, and *Humours Looking Glasse*, p. 6, l. 7.

XXI.—THE BRIDE [1617?].

Not now known to exist.—See *Bibliographical Index*, p. 36.

XXII.—A SACRED MEMORIE, &c., 1618.

- 9 25 "Contracts." Notice the accent on the last syllable.
 10 18 Galatians i. 9.
 15 6 "Cloud checking," so high as to reach into the clouds, and so stop their course.
 16 12 The accent is always in this poem on the third syllable of Capernaum.
 21 "thy onely breath," i.e., a simple breath, or word of thine.

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- 19 3 "fuing for his absence," i.e., requesting him to depart
- 24 28 This is a curious use of the word "to containe;" perhaps the line means, "Of broken meat so great as to require twelve baskets to contain it."
- 28 25 "denominate." It is evident from the history of English verbs *in-aſt* that the *participle* preceded the *verb* in adoption into the language. The introduction of the final *d* into the English participles of these verbs came after the formation of the English verb. Thus in Shakspere we find "frustrate," *Tempeſt*, Act iii., sc. 3; "exasperate," *Macbeth*, Act iii., sc. 6, 38; "conſecrate," "dedicate," &c. See also *Good Newes and Bad Newes*, p. 7, l. 9.
- 37 4 "their lateſt tookeſt paine," i.e., whose taking from them was their lateſt grief.
- 42 15 "yesterday at feuen." The original is, "Yesterday at the *ſeventh hour*," which is one o'clock p.m.
- 44 6 "he wanteth ſight," is deprived of, or is without ſight.
- 49 2 "thoſe glorious Lampes [which] adorne the ſkie." The omission of the relative has already been pointed out as common in Shakspere and the other Elizabethan writers.

XXIII.—THE NIGHT RAVEN, 1620.

- 4 4 Compare Tupper, ch. 49, ft. 9—
 "If gentils be ſcrauling call *Maggot the py*."
 And Shakspere, *Macbeth* Act iii., sc. 4, 125—
 "By *Maggot pyes* and choughs and rooks."
- 8 13 In 1588 Elizabeth held a review of her troops, prepared to resist the invasion of the Spaniards in the Armada, at Tilbury Fort in Effex.
- 9 20 Thus described by Blount: "The round hem or the ſeveral diuisions fet together about the skirt of a

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- garment or other thing; also, a kind of stiff collar made in fashion of a band. That famous ordinary near St. James' called *Pickadilly* took denomination from this that one Higgins, a taylor, who built it, got most of his estate by *piccadilles*, which in the last age were much in fashion."—*Glossographia*, 1681, p. 495. Minsheu describes it as "a peece fastened about the top of the coller of a doublet;" and Cotgrave as "the severall divisions or peeces fastened together about the brimme of the collar of a doublet." The "piccadel" or "pickadilly" was made so as to be taken off at the will of the wearer.
- 9 18 " When I should had," &c., i.e., when I should have been able to have shwon it at Court *in May*.
- 22 "with, *nothing for the making*," i.e., by paying nothing, &c.
- 10 1 A "roaring-boy" was a prostitute's bully.
- 13 1 "Paris Garden is the place on the Thames bank-side at London where the bears are kept and baited; and was anciently so called from Robert de Paris, who had a house and garden there in Richard the Second's time: who by proclamation ordained that the butchers of London should buy that garden for receipt of their garbage and entrails of beasts; to the end the city might not be annoyed thereby."—Blount's *Glossographia*, 1681, p. 473; see Halliwell, s.v.
- 16 " Arion, a famous harper, whom y^e mariners would have cast into the sea to have his money: but he desiring them to lette hym playe a songe on his harpe er he died, after warde leapt into the water, and a Dolphyne receiving him on his back, brought hym to lande alyve."—Cooper's *Thesaurus*, 1584.
- 14 1 Compare Tupper's *After Supper Matters*, p. 179.

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| 16 | 4 | A syllable is wanting; read "seeme to heare." |
| 26 | 13 | "Weaners," read weauers. |
| 27 | 1 | This proverb occurs in the <i>Gesta Romanorum</i> , 1440, ed. Herritage, Tale No. 4, as "of two evelis the leffe evill is to be chofyn;" and again, "if too ivelis wer comaundid, the leffe were to be chosyne." In the original Latin it is, " <i>De duobis malis majus malum est vitandum.</i> " |
| 18 | | " <i>Hamlet Reuenge.</i> " In Henflowe's <i>Diary</i> , under the date 9 June, 1594, is mentioned the performance of a play "Hamlet" at the Newington Theatre. Lodge, in his <i>Wits Miserie and the World's Madnesse</i> , printed in 1596, thus describes the fiend Hate-Virtue: "He walks for the most part in black vnder colour of grauity, and looks as pale as the Visard of y ^e ghost which cried so miserably at y ^e Theator like an oister wife 'Hamlet, reuenge.'" In the Registers of the Stationers' Company is an entry, under the date of 26 July, 1602, made by James Roberts, the printer, of "A booke. The Revenge of Hamlett, prince of Denmarke, as y ^t latelie was acted by the Lord Chamberlayn his servantes." Shakspere's play appeared in the following year. |
| 28 | 17 | " <i>Piramus and Thisby.</i> "—See Chaucer's <i>Legend of Good Women</i> . The story is told in Ovid's <i>Metamorphosis</i> , iv. 55-166. See Shakspere's <i>Merchant of Venice</i> , v. 1, 7. |
| 32 | 1 | This is the <i>Miller's Tale</i> of Chaucer. |
| 33 | 16 | "From (<i>Day's Broke</i>) him who claims them because the day has been broken," i.e., money has not been paid on the appointed day. |

XXIV.—A PAIRE OF SPY-KNAVES [1620?]

- 2 10 "put vp," i.e., put up with, submit to.
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- 5 12 "Bevis," Sir Bevis of Hampton.—See *The Melancholie Knight*, p. 8, l. 12.
 17 See as above.
- 6 2 "Samen," probably examine.
- 7 20 Compare Chaucer's *Merchant's Tale*, in which an old man called *January* marries a young wife named *May*.
- 26 See *Reliquia Antiqua*, i. 207. The French say: "le cœur ne veut douloir ce que l'œil ne peut veoir."
- 8 On how the young men of the time passed their days, compare *Letting of Humour's Blood*, p. 13; and Stubbes' *Anatomie of Abuses*, p. 62; and Mr. Furnivall's note at p. 252.
- 9 1 Another form of the Proverb is: "As wise as a man of Gotham."—See Hazlitt's *Proverbs, &c.*, p. 75, and compare the nursery rhyme, "Three wise men of Gotham," &c.
- 12 9 Compare Shakspere, *Pericles*, i. 3, 42—
 "None that beheld him, but, like lesser lights,
 Did vail their crowns to his supremacy."
- 15 4 Cotgrave has f.v. *Bon*, "*Bon guet chaffe malaventure.*" Proverbs: "good watch prevents misfortune; fast bind, fast find, say we." The same proverb is given in Florio's *Second Frutes*, 1591, p. 15.—Compare *Merchant of Venice*, ii. 5, 53—
 "Fast bind, fast find,
 A proverb never stale in thrifty mind."
- 15 22 Compare with this, Chaucer, *Persones Tale, De Ira*:
 "For Cristes sake swere not so finnefully, in *dismembering* of Crist, by soule, herte, bones, and body; for certes it semeth, that ye thinken that the cursed Jewes dismembred him not ynoch, but ye *dismembre* him more." And again in the *Pardoner's Tale*, l. 472, he says—
 "Her othes ben so grete and so dampnable,
 That it is grisly for to here hem swere,
 Our blissey lordes body they to tere;
 Hem thoughte Jewes rete him nought ynoch."

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See also *Ibid.*, ll. 650-654. Professor Skeat in his note adds:—"In the Vision of William Staunton, 1409, printed in Wright's *St. Patrick's Purgatory*, p. 146, we read: 'And than Saint Johan feid—These [who are thus tormented in hell] ben thei that sweren bi Goddes membris, as bi his nayles and other his membris, and thei thus *dif'membrid* God in horrible swerynge bi his limmes.' In the *Plowman's Tale*, we have—

'And *Cristes membris al to tere*
On roode as he were newe of rente.'

Barclay, in his *Ship of Fools*, ed. Jamieson, i. 96, says—

'Some swereth armys nayles herte and body.
Terynge our lord worfe, than the Jowes hym arayed.'

See also *Ibid.*, ii. 130. Todd, in his *Illustrations of Chaucer*, p. 264, quotes (from an old MS.) the second Commandment as follows—

II. 'Thi goddes name and beaute
Thou shalt not take for wel nor wo:
Dismembre hym not that on rode-tre
For the was boyth blak and blo.'"

See also the *Gesta Romanorum*, Tale No. lxxxviii., p. 410, l. 23, and my note.

16 5 "If the to life," read if to the life.

19 27 I will give no longer credit.

XXV.—GOOD NEWES AND BAD NEWES, 1622.

- 4 1 Will Somers, the celebrated Court Jester of Henry VIII.
6 16 "Father of lies," John viii. 44.
7 9 "consummate."—See note on *A Sacred Memorie, &c.*, p. 28, l. 25.
9 12 "ten i' th' Hundred," a cant term for usury, such being formerly the usual rate of interest.
10 2 And thou shalt have wine, and interest to boot.

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- 11 6 The meaning is: "Oh! that I had a number such farms to dispose of in the same manner."
- 12 20 "Edmund Plowden was an eminent common lawyer in Elizabeth's reign, born at Plowden, in Shropshire, of whom Camden (in his *Elizabeth*, anno: 1584) gives this character: *Vitæ integritate inter homines suæ professionis nulli secundus.* And Sir Ed. Coke calls him the Oracle of the Common Law. . . . Plowden being a Roman Catholic, some neighbours of his who bore him no good will, intending to entrap him, and bring him under the lash of the law, had taken care to dress up an altar in a certain place, and provided a layman in a priest's habit, who should say mass at such a time. And withal, notice thereof was given privately to Mr. Plowden, who thereupon went and was present at the mass. For this he was presently accused and indicted. He at first stands upon his defence, and would not acknowledge the thing. Witnesses are produced, and, among the rest, one who deposed that he himself performed the mass, and saw Mr. Plowden there. Saith Plowden to him, Art thou a priest, then? The fellow replied, No. Why then, gentlemen (quoth he), the case is altered; no priest, no mass; which came to be a proverb, and continues still in Shropshire, with this addition: The case is altered (quoth Plowden), no priest, no mass."—From Ray's *Proverbs*.
- 13 20 "God blesse you Master," &c., i.e., begging and addressing persons with *God bles's you, master*, will bring in more to-morrow.
- 15 15 "Buyes pen-worths," &c., buys small quantities, better than any that had been seen for the last seven years.
- 18 12 "But [after] two weekes [had] past, &c.
- 26 10, 11 Alluding to the "Counters" or debtors' prisons in Wood Street and the Poultry.—See also p. 40, ll. 17, 18.

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- 28 16 "Whan theeues fall out, true men come to their goode.
Whiche is not alwaie true. For in all that bretche,
I care no ferthing of my good the more fetche."

Heywood.

The mediæval Latin line seems to be equivalent—
"Fures in lite pandunt abscondita vite."

A tract of Robert Greene's, published, according
to Mr. Hazlitt, before 1592, had as its title—

"Thieves falling out, true men come to their goods."

- 40 18 See p. 26, l. 13, and Glossary.
43 20 "the foxe under your arme;" to *fox*, was to make tipsy,
and to *be foxed*, meant to be drunk; hence, the
meaning seems to be: "I only shoot at the drink
or drunkard under your arm."
44 10 "Paris Garden."—See note to the *Night Raven*, p. 13,
l. 1.

XXVI.—HEAVEN'S GLORY, &c., 1628.

- 2 17 "The pale memory of death," i.e., the memory of pale
death.—See note to *The Betraying of Christ*, &c.,
p. 24, l. 23.
8 20 "thinke," read "thinke."
9 10 "be thought of due discretion," i.e., have in his mind
due care.
10 6 "being so dangerous assaulted," &c., *it* being so dan-
gerously, &c.
13 15 "Renounce his league, intends thy vtter losse," i.e.,
friendship with him who plots thy utter losse.
14 4 Against a Christian Knight armed with Faith, which is
proof against all assaults.
12 "disanimate," discouraged, disheartened.—See note
to *A Sacred Memorie*, &c., p. 28, l. 25.
15 14 The heart-torn wretch, who is despair itself.

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- 16 14 Notice the accent on the second syllable of "perfeuer,"
as in *King Lear*, iii. 5, 18; *As You Like It*, v. 2,
3; and *King John* ii. 1, 421.
- 19 15 Revelation vii. 17 and xxi. 4.
- 20 1 Matthew vi. 20.
- 23 6 Revelation xxi.
- 26 12 "that knoweth on death," read no death.
- 27 13 Revelation xxii. 5.
- 28 7 Compare the verses in the *Te Deum*.
- 38 7 Isaiah xxxv. 7, 9.
- 41 17 "sumptuous," read sumptuous.
- 42 10 The proper form of this word (*burial*) is *burials*,
from the Anglo-Saxon *byrgels*, a tomb. Wyclif
supposed this to be a plural form, and invented
the incorrect *buriel*, which he uses in Mark vi. 29,
and *biriel* in Matthew xxvii. 60.—See examples
in Stratmann's *Old English Dictionary*. In
P. Plowman, B. xix. 142, the Jews are said to
have watched the tomb of our Lord, because it
had been foretold that—

"That blessed body of *burieles* shulde rise."

In the *Man of Lawes Tale*, 186, we find, "Seintes
burieles," i.e., burial places of the saints.

- 68 7 "Nicolas of Antioch."—See *Acts* vi. 5, and *Revelation*
ii. 6, 15.
- 79 6 For every thought, though not expressed in words.
- 80 11 Psalm cxxxvii. 6.
- 81 17 "Inmate wife," as an inmate.
- 84 3 "Who dies before he dies," &c., i.e., he who dies to
the world, &c., before he departs this life shall
neuer die.
- 18 "to more than nature can," i.e., to an extent beyond
the powers of nature.
- 86 14 "Eridan," Eridanus, the Po.
- 87 9 Psalm xlvi. 1.

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- 97 19 "Whitfun Ale," a festival held at Whitfuntide, still kept up in some parts of the country.—See the list of "Ales" in Harrison's *Description of England*, ed. Furnivall, i. 32.
 266 7 And they were themselves destroyed, &c.

XXVII.—GUY, EARL OF WARWICK, 1682.

- 13 The wandering excited state of Guy's mind is here well expressed by the strange manner in which the names of so many mythological persons are mixed up.
 15 As this line is printed, we should have to accent Orpheus on the penultimate, making it a trisyllable.
 14 4 "foce," read foes.
 5 "Morphæus," Morpheus, god of sleep.
 7 "pierceh," read pierceth.
 17 21 "Censure me sudden," give speedy judgment in my case.
 19 2 "Almain," German.
 20 35 "Lent him such a stroke." The usual term in the old Romances, from Anglo-Saxon *lēnan*, to lend, give. See also p. 36, l. 21.
 24 7 "the nine days wonder." A tract was published by Kemp in 1600, with this title.—See Hazlitt's *Handbook of English Literature*. It has been reprinted for the Camden Society.
 27 5 "Bellona," the Goddess of War.
 28 15 "hot fear," read *not* fear.
 29 14 "And's life in question," i.e., and his life was in danger.
 30 12 The adverbial termination "meal" is from the Anglo-Saxon *maelum*, the dative of *mael*, a part, used adverbially, both alone and in composition. Thus, we find "limb-meal" in Shakspere, *Cymbeline*, ii. 4, 147—
 "O that I had her here, to tear her limb-meal!"

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- and in the *Tempst*, ii. 2, 3, we have: "by inch-meal." In the Wycliffite version of *Wisdom*, xviii. 25, occurs "ripyll-melum," i.e., in heaps.
- 31 1 "Millain," Milan.
- 39 19 The accent is on the second syllable of blasphemous, in accordance with its derivation.
- 42 26 "makes him light," &c., causes him to dismount in order to protect himself.
- 30 "Androodus," read "Androclus." The story of Androclus is told by Aulus Gelleus, *Noctes Atticae*, lib. 5, cap. xiv., on the authority of a Greek writer, one Appion, called Plistonices, who pretends to have been an eye-witness of the extraordinary occurrence. Compare also the version in my edition of the *Gesta Romanorum*, Early English Text Society, 1879, p. 327.
- 46 last line. "destation," read detestation, as required by the metre.
- 47 30 Perillus was a celebrated manufacturer of brazen images, and constructed for Phalaris, tyrant of Agrigentum, a brazen bull, in which those sentenced to death should be roasted alive, the idea being that their cries should represent the roaring of a bull. Phalaris highly applauded the invention, and immediately proceeded to try its effects on its inventor—
- "Neque enim lex sequior ulla
Quam necis artifices arte perire sunt."
- Ovid, *De Arte Amandi*, i. ll. 655-6.
- 36 "In that occasion," &c., since the opportunity, &c.
- 51 10 "Dianert," Deianira.
- 52 19 "Command me some direction," i.e., order that I receive some information as to where he is to be found; or, order some guides to direct me to where he is.
- 54 25 "the only Linguist living," the only means of spreading information at that time.

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- 57 25 "Nunquam sera," read sero.
- 59 2 Sir W. Scott, in his note to *Marmion*, i. 23, 27, thus distinguishes between a *Pilgrim* and a *Palmer*: "A *Palmer*, as opposed to a *Pilgrim*, was one who made it his sole business to visit different holy shrines: travelling incessantly, and subsisting wholly by charity: whereas the *Pilgrim* retired to his usual home and occupations when he had paid his devotions at the particular spot which was the object of his pilgrimage." Mr. Cutts, in his *Scenes and Characters of the Middle Ages*, p. 167, says: "When the *Pilgrim* reached the Holy Land, and had visited the usual round of the holy places, he became entitled to wear the palm in token of his accomplishment of that great pilgrimage; and from that badge he derived the name of *palmer*." Camden (*Remains*) says: "As *Palmer*, that is, *Pilgrime*, for that they carried palme when they came from Jerusalem." The "Palmer's weed" is a common expression in the old romances. King Horn, when disguised in "palmer's weeds," carried a *burdon* (staff) and a *scrippe*.—See *King Horn*, ed. Lumby, l. 1061. On the Signs of Pilgrims and Palmers, see Chambers's *Book of Days*, i. 338, and Cutts' *Scenes and Characters*, p. 167. The scallop shell was the sign of having performed a pilgrimage to Compostella, the shrine of St. James, and was worn in the hat. Thus, in the Prologue to *The Tale of Beryn*, ed. Furnivall, we are told of the Canterbury Pilgrims, that "they set their signys upon their hedes, and some oppon their cappe."—See *P. Plowman*, C. viii. 165, and Prof. Skeat's exhaustive note on it.
- 60 32 We still use the phrase "a dusted coat" for a thrashing.
- 62 6 "forced bulk," perhaps, laden (*farced*, stuffed) bulk.
- 36 All's fair in war.

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- 64 15 See note to *Looke to it for Ite flabbe ye*, p. 27, l. 2.
 26 "reason with them," i.e., converse, talk with them.
 last line. "By which sad sounds direction," i.e., directed or guided
 by which sad sounds.
- 66 last line. This certainly appears to be an allusion to *Hamlet*, v. 1.
- 67 20 "Phislice," read Phselice.
- 68 30 "charged echo," the echo loaded or freighted with
 the name.
- 69 25 "Ceres and Bacchus," i.e., food and drink.
 26 "Diana," sports, amusements, of the country.
- 70 27 "Hypatrita," the wife of Mithridates, who followed
 him about in all his wars, being dressed as a knight.
- 71 32 "A Friars ale," in a friars dress.
- 78 19 "Gogmagog," for an account of this duel see Robert
 de Brunne's *Chronicle*, Rolls series, ed. Furnivall,
 pp. 65, 66.
- 80 22 "A President," i.e., a precedent. The same spelling
 occurs in Shakspere, *Tempt*?, ii. 1, and frequently
 in the writers of the time.
- This Romance of *Sir Guy of Warwick*, is found
 in Latin in the *Gesta Romanorum*, ch. 172, differ-
 ing but little from the above. Ellis, in his *Metrical
 Romances*, ii. 5, has analysed the Old English
 Romance.—See also Warton, *History of English
 Poetry*, and Percy's *Reliques of Ancient Poetry*,
 iii. 101.

XXVIII.—MISCELLANEOUS POEMS.

- 3 21 "abuse," misuse, put to an improper use: the original
 meaning of the word.
- 4 3 "presently." The change in meaning of this word is
 most remarkable. Originally equivalent to "at
 present, at the time," as in Sir P. Sidney, "the
 towns you *presently* haue," it now conveys an idea
 of futurity, and is equivalent to "directly, shortly."

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- 4 15 "portlie," *i.e.*, of a noble appearance or fashion, as in Udal, St. Lake xix. 41, "viewing and beholding the same citie [Jerusalem] portely, and gorgious of buildinges," &c.
- 23 "Forth which," &c., *i.e.*, forth from, out of which.—Compare Shakspere, *King John*, iv. 2, "from forth the streets of Pомfret."
- 5 2 "infence," probably we should read infence, *i.e.*, impel, urge you.
- 8 1 "force," power, effect.
- 8, 12 "hireling, . . . that took it vp for hire." I do not know why Rowlands should make this statement, which is directly opposed to the words of St. Matthew, St. Mark, and St. Luke, where we are told that the Jews compelled Simon of Cyrene to bear the cross.
- 9 16 "Sentenc'd succeeding vengeance doome," sentenced to the doom of future vengeance.
- 24 Luke xxiii. 31.
- 10 8 Genesis ii. 9.
- 15 22 Withal's *Dictionary for Children* gives the proverb, "Homo homini vel Deus, vel Lopus: Man to man is either a Saint or a Devil." See also Hazlitt, *Proverbs*, &c.
- 29 "obdurate."—See note to *Look to It*, &c., p. 19, l. 3.
- 16 9 "vnkind," probably used in its original meaning of "unnatural."
- 21 15 "Virginals," a spinnet.
- 23 9 "Nicke not your Pots to deepe," *i.e.*, do not make too deep indentations in them, so as to defraud your customers.—See Halliwell, f.v. *Nick*.
- 24 8 Richard Ferris in 1590, with two friends, Andrew Hill and William Thomas, undertook and successfully accomplished a voyage in a small open boat from London to Bristol. He published an account of this voyage in a small tract, entitled: "The most

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dangerous and memorable aduenture of Richard Ferris," and dedicated to Sir J. Heneage, one of Elizabeth's Privy Council and Vice-Chamberlain. Ferris himself was "one of the fие ordinarie Messengers of her Maiesties Chamber." Theadventurers started on their voyage on June 24, but did not reach Bristol till August 3rd. The tract has been reprinted by Mr. Collier in his *Illustrations of Early English Popular Literature*. In Arber's *Transcript of the Stationers' Registers*, ii., pp. 557-8, are the following entries:—

" 7 Augufti [1590]

" Edward white / Entred for his copie vnder master Hartwell and Master Cawoodes handes a ballad of Richard Fferrys cominge to Bristowe on the Third of Augufte 1590. vj^d"

" 10 Augufti [1590]

" Henrye Carre. / Entred for his copie vnder Handes of master Judion and bothe the wardens a ballad of the ioyfull entertainement of the wherry and iij wherrymen, viz. Richard Fferrys, Andrewe Hilles, and William Thomas, by the maiour aldermen and Citizens of Bristoll, 4^{to} Augufti 1590. vj^d"

Taylor, the Water Poet, himself with a companion, Roger Bird, undertook a voyage from London to Queenborough, in a boat made of brown paper supported by air bladders. He gives a full and graphic description of their adventures in his "Praise of Hempseed, with the Voyage of Mr. Roger Bird and the Writer hereof, in a Boat of browne-paper, from London to Quinborough in Kent, 1620."

G L O S S A R Y.

G L O S S A R Y.

The references in the Glossary to the various separate Works are indicated by Roman numerals and figures. The Works are numbered in the order of their dates, as follows:—

- | | |
|---|---|
| I. BETRAYING OF CHRIST. | XV. MARTIN MARK-ALL. |
| II. LETTING OF HVMOVR BLOOD
IN THE HEAD-VAINE. | XVI. THE KNAVE OF HARTS. |
| III. TIS MERRIE VVHEN GOSSIPS
MEETE. | XVII. MORE KNAUES YET? |
| IV. GREENES GHOST HAVNTING
CONIE-CATCHERS. | XVIII. SIR THOMAS OVERTURY. |
| V. LOOKE TO IT: FOR ILE
STABBE YE. | XIX. A FOOLE'S BOLT IS SOONE
SHOTT. |
| VI. HELL'S BROKE LOOSE. | XX. THE MELANCHOLIE
KNIGHT. |
| VII. A THEATRE OF DELIGHTFUL
RECREATION. | XXI. THE BRIDE. |
| VIII. A TERRIBLE BATTLE BE-
TWEENE TIME AND DEATH. | XXII. A SACRED MEMORIE OF
THE MIRACLES OF
CHRIST. |
| IX. SIX LONDON GOSSIPS. | XXIII. THE NIGHT-RAVEN. |
| X. DIOGINES LANTHORNE. | XXIV. A PAYRE OF SPY-KNAVES. |
| XI. HVMORS LOOKING GLASSE. | XXV. GOOD NEWES AND BAD
NEWES. |
| XII. DOCTOR MERRIE-MAN: OR
NOTHING BUT MIRTH. | XXVI. HEAVENS GLORY: SEEKE
IT, &c. |
| XIII. A WHOLE CREW OF KIND
GOSSIPS. | XXVII. THE FAMOUS HISTORY OF
GUY EARL OF WAR-
WICK. |
| XIV. THE KNAVE OF CLUBBES. | XXVIII. MISCELLANEOUS POEMS. |

A, x, 8, *pr.*, he.

Abourne, III, 27, *adj.*, "quasi
alburn, a colour approaching
to whiteness."—Nares; fair,
light-haired.

Abroch, IV, 4, to set abroach is
to tap. "Brochyn, or settyn a
veselle broche (a-broche).
Attamino, clipsidro."—*Prompt.*
Parv.

GLOSSARY.

Absolute, v, 14, <i>adv.</i> , certainly, assuredly, positively.	speaker has not understood, or wishes to have repeated, any sentence.
Abuse, xxiv, 7, <i>vb.</i> , deceive.	Angellica, VIII, 24, <i>sb.</i> , a species of <i>mastert-wort</i> .—See Gerarde, p. 999.
Account, xvii, 13, <i>sb.</i> , made account to dye, reckoned, counted on death.	Apparitors, iv, 9, <i>sb. pl.</i> , summoners or officers of the Court of Arches.
Acquaints, i, 38, <i>vb. pr.t.</i> , becomes acquainted with.	Appeacher, xxvi, 5, <i>sb.</i> , impeacher, accuser.
Admire, xiv, 46, <i>vb. pr.t.</i> , wonder, are astonished; Lat. <i>admirari</i> .	Apple-squire, xv, 53, <i>sb.</i> , a kept gallant, or one who waited upon and protected women of bad character, a bully.
Advertisement, xxvi, 179, <i>sb.</i> , warning.	Apprehend, VIII, 8, <i>vb. pr.t.</i> , understand, take in.
Affected, i, 36, <i>p.p.</i> , loved, regarded with affection, pleasing to.	Approou'd, XIV, 43, <i>p.p.</i> , proved. Cf.—
Affecting, vi, 6, <i>pr.p.</i> , being inclined to, being pleased with.	“ What damned error, but some sober brow Will bless it and approve with a text.” <i>Merchant of Venice</i> , III. ii., 79. See also <i>Richard II.</i> , I. iii., 112.
Affection, v, 10, <i>sb.</i> , fancy, liking.	Apt, v, 23, <i>adj.</i> , fit, ready; Lat. <i>aptum</i> .
Agreeuances, xx, 8, <i>sb. pl.</i> , grievances, wrongs.	Arant, II, 23, <i>adj.</i> , a word expressive of excess, as an <i>arrant</i> rogue.
Aidfull, i, 53, <i>adj.</i> , afflissing.	Arches, II, 84, <i>sb.</i> , the Court of Arches, for the trial of ecclesiastical and divorce suits.
Allow'd, III, 27, <i>p.p.</i> , praised, recommended; alowd, i, 7, <i>p.p.</i> , approved of; Fr. <i>alouer</i> , from Lat. <i>laudare</i> .	Argosie, XVI, 48, <i>sb.</i> , an argosy, a ship of great burden either for the merchant service or for war.—See <i>Merchant of Venice</i> ,
Almains, xxvii, 32, <i>sb. pl.</i> , Germans.	
Alow, xix, 13, <i>vb.</i> , pass over, forgive.	
Als one, VIII, 34, all is one, it is all one.	
A'my, III, 30, on my, by my.	
Ankers, xxvi, 8, <i>sb. pl.</i> , anchors.	
Anan, III, 28, an ejaculation used for the purpose either of calling attention, or to show that the	

GLOSSARY.

I. i. Perhaps from the mythi- cal <i>Argos</i> .	Band, iv, 13, <i>sb.</i> , bond.
Arrerages, xvi, 32, <i>sb. pl.</i> , arrears, debts. “ <i>Arriorage</i> , an arrerage: the rest or the remainder of a paiment: that which was un- paid or behind.”—Cotgrave.	Bard quarter-trayes, ii, 59, <i>sb.</i> , a kind of dice so made that the 3 or 4 should very seldom turn up, loaded dice.
Arriue, xxvi, 77, <i>vb.</i> , bring, place.	Barly-breake, ii, 64, <i>sb.</i> , a game. See note, and Brand's <i>Popular Antiquities</i> , Ellis, II., 236.
Arsiuarsie, xix, 12, <i>adv.</i> , con- trary. “ <i>Arsiuersie</i> , backwarde, overthwartly, contrary to all good order; <i>præpostere</i> , <i>per- verse</i> .”—Baret's <i>Alvearie</i> , 1580.	Bases, xii, 3, <i>sb. pl.</i> According to Nares, “A kind of em- broidered mantle, which hung down from the middle to about the knees, or longer, worn by knights on horseback.” It seems to be also used for an apron, as in <i>Hudibras</i> , I. ii., 769.—See Nares' exhaustive note on the word.
Affuse, xiii, 16, <i>vb. imper.</i> , be sure, believe.	Bead-rowle, xvi, 28, <i>sb.</i> , cata- logue, list.
Astary, xix, 29, <i>read astray</i> .	Beazer stone, viii, 24, <i>sb.</i> , the Bezoar stone.—See note.
Astonied, xxii, 5, <i>pp.</i> , amazed, stupified.	Bee't, xix, 5, be it, though it be.
Athift, v, 23, <i>sb.</i> , atheist.	Beetle-head, xx, 28, <i>sb.</i> , stupid, thick-headed fellow—
Auouch, ii, 47, <i>vb.</i> , declare— “I'll <i>auouch</i> it to his head.”	“ A whorefon, <i>beetle-headed</i> , flap- ear'd knave.” <i>Taming of the Shrew</i> . IV. i.
Shakspere, <i>Mid. Night's Dream</i> , I. i.	Begeared, x, 6, <i>pp.</i> , adorned.
Autem, xv, 7, <i>sb.</i> , mistrefs.	So Shakspere, <i>Merchant of Venice</i> , II. ii., 143, has <i>guarded</i> in the sense of trimmed, braided; see also <i>Henry VIII.</i> , Prologue, 16, and <i>Much Ado About Nothing</i> , I. i., 187; cf. garded, below.
Ayer, ii, 23, <i>sb.</i> , air.	
BABLE, xi, 11, <i>sb.</i> , bauble, glass or metal ornaments.	
Back'd, x, 40, <i>pp.</i> , Back't, xvii, 35, baked.	
Baile, i, 16, <i>sb.</i> , release.	
Baitlesse, ii, 47, <i>adj.</i> , without food; O. Icel., <i>beitla</i> .	
Balletted, viii, 36, <i>pp.</i> , sung in ballads.	
Ballace, xi, 18, <i>vb.</i> , ballast, freight.	
Bankrout, xv, 55, <i>sb.</i> , bankrupt.	

GLOSSARY.

Beholding, xxvii, 79, <i>p.p.</i> , under obligations. This form is frequently used by Shakspere for <i>beholden</i> .—See <i>Merchant of Venice</i> , I. iii., 93, &c.	Blabbe, xxv, 30, <i>sb.</i> , tell-tale, “Backbiting talk that flattering <i>blabs</i> know wily how to blenge.” Tupper, ch. 100, st. 3, ed. Herritage, 1878.
Belike, xiii, 31, <i>adv.</i> , perhaps, forsooth.	Black-amores, xiii, 15, <i>sb. pl.</i> , blackamoors, negroes.
Ben, i, 21, <i>p.p.</i> , have been.	Blocke, xv, 27, <i>sb.</i> , shape, fashion. We still speak of having a hat <i>blocked</i> .
Benumbs, xxvii, 37, <i>vb. pr.t.</i> , benumbs, stupifies.	Blowne, ii, 75, <i>p.p.</i> , blown, stale; perhaps blown upon, <i>i.e.</i> , sometime drawn, or the leavings of other drinkers.
Bepinke, xx, 11, <i>vb.</i> , stab, cut through.	Bob, xxv, 21, <i>vb.</i> , cheat, get rid of.
Beseeming, vi, 2, <i>pr.p.</i> , appearing, showing himself.	Bone-ache, iv, 24, <i>sb.</i> , <i>tues venerea</i> , sometimes called bone-ague.
Beshagg'd, v, 27, <i>p.p.</i> , rough, shaggy. We have “ <i>shag-haired</i> ” in <i>Macbeth</i> , IV. ii., 82, and 2nd <i>Henry VI.</i> , III. i., 367.	Bone-baster, ii, 64, <i>sb.</i> , a name for a cudgel. To baste is a provincial term for to beat: a basting is a thrashing.
Befshake, xvii, 28, <i>vb.</i> , shake heartily.	Boone-fier, vi, 35, <i>vb. imper.</i> , light bonfires in.
Befraughted, xxvi, 139, <i>p.p.</i> , mad, distracted.	Bootleffe, i, 59, <i>adj.</i> , useleſſ, unavailing; A.S. <i>bote</i> , advantage.
Betoyl'd, xxv, 36, <i>p.p.</i> , labouring hard.	Boulder, xvi, 19, <i>adj.</i> , bolder.
Bewray, xxvi, 278, <i>vb. impr.</i> , confess, disclose.	Boulster, ii, 83, <i>sb.</i> , a lady's bustle.
Bewray'd, xxvii, 53, <i>p.p.</i> , defiled, polluted.	Boultting hutch, iv, 32, <i>sb.</i> , a wooden receptacle into which meal is boultted or sifted; A.S. <i>Hwæcca(?)</i> O. Fr., <i>houche</i> .
Billes, iv, 26, <i>sb.</i> , pikes or halbersts, the usual weapons of watchmen, hence used for the watchmen themselves.	Bowed, iv, 15, <i>adj.</i> , crooked, bent.
Birding peece, xxv, 43, <i>sb.</i> , a fowling piece, sporting gun.	Bowsing, xv, 49, <i>sb.</i> , bowzing, iv, 17, <i>pr.p.</i> , drinking.
Birlady, iv, 21, by our Lady.	Bowfie, xv, 9, <i>adj.</i> , drunken.

GLOSSARY.

- Boyle, iv, 18, *vb.*, to betray; a cant term.
- Brabbles, xv, 30, *sb. pl.*, quarrels, dissensions.
- Braces, viii, 10, *sb. pl.*, pairs, doubles.
- Braue, iv, 24, *adj.*, grand, fine.
- Brauery, viii, 28, *sb.*, show, finery.
- Brauning, i, 23, *adj.*, showy.
- Brawn, xxvii, 50, *sb.*, boar; O. Fr., *braon*,
“Brok-breasted as a brawne.”
Morte Arthure, 1095.
- Brewes, iv, 23, *sb.*, broth. *Brouwys* is mentioned in *Richard Cœur de Lion*, l. 3077. See Halliwell, f.v. Brewet.
- Briefes, xxv, 10, *sb. pl.*, letters, petitions.
- Britain, xxvii, 78, *sb.*, Briton.
- Brownists, xv, 31, *sb. pl.*, a sect founded by Robert Brown of Rutland, in the reign of Elizabeth, violently opposed to the Church of England; Independents.
- Budge, ii, 53, *sb.*, lambskin, with the wool dressed outwards.
- Budge, xvii, 29, *vb. pr.t.*, stir, move, leave.
- Bugs, xvii, 40, *sb. pl.*, bugbears, goblins. “*Lemuri*: The ghosts or spirits of fuche as dye before their time, or hobgoblins, black bugs, or night-walking spirits.”—*Florio*.
- Bugell, viii, 24, *sb.*, buglofs.
- Bulkes, xv, 20, *sb. pl.*, the stalls of shops, benches.
- Bum card, ii, 58, *sb.*, a card used by dishonest gamblers.
- Buriall, xxvi, 42, *sb.*, burial-place, tomb; A.S., *birgels*.
- Bush, xvii, 36, *sb.*, the sign of an inn.—See Tauerne Bush, and note to *Knave of Harts*, p. 20, l. 12.
- Bush-breeders, xx, 4, *sb. pl.*, (?)
- Bush-creeping, i, 26, *adj.*, hiding under bushes.
- Buske, ii, 83, *sb.*, a piece of whalebone, or wood, worn down the front of the stays to keep them straight.
- Busk-poynt, xii, 22, *sb.*, the lace, with its tag, which secured the end of the busk. —Nares. The meaning here seems rather to be the point or lower end of the busk.
- Buffard, v, 15, *sb.*, stupid fool.
- Buffard, v, 28, *sb.*, some kind of ornament or head-dress.
- Buzard, ii, 45, *sb.*, coward, fool.
- Caes, xxii, 28, *read cafe*.
- Callis, xxv, 41, *sb.*, Calais.
- Cannapie, i, 5, *sb.*, canopy.
- Canfeld, i, 44, *p.p.*, cancelled, burst.
- Cant, xv, 17, *vb. pr.t.*, beg.

GLOSSARY.

Carefull, I, 38, <i>adj.</i> , full of care. Cf. Shakspere, <i>Richard III.</i> , I. iii., 83— “By Him that raised me to this <i>careful height.</i> ”	Changling, xix, 5, <i>sb.</i> , a child left by the fairies in exchange for the parents' own child.
And <i>Richard II.</i> , II. ii., 75. Carr'age, III, 25, <i>s.</i> , behaviour, manners.	Charnico, II, 28, <i>sb.</i> , a kind of sweet wine, made near Lisbon.
Carrowle, II, 78, <i>vb.</i> , carol, sing merrily.	Chafes, VI, 31, <i>sb. pl.</i> , woods, forests.
Cafheer'd, III, 10, <i>p.p.</i> , dismissed.	Chat, II, 48, <i>sb.</i> , chatter, gossip.
Caffeere, XXV, 11, <i>sb.</i> , cashier, banker.	Chauue, xix, 17, <i>vb. pr.t.</i> , for <i>ich hauue</i> , I have, as <i>cham</i> for <i>ich am.</i>
Cast, I, 17, <i>p.p.</i> , cast-off.	Chaw-bone, I, 42, <i>sb.</i> , jawbone.
Catchpoles, XXV, 26, <i>sb. pl.</i> , officers, bailiffs.	Chearely, VI, 33, <i>adv.</i> , cheerily, merrily.
Causeate, IV, 22, caution; Lat., <i>caveat</i> , let him beware.	Check-cloud, I, 26, <i>adj.</i> , so high as to reach into the clouds, and thus check or impede their course.
Ceaze, XVI, 31, <i>vb. pr.t.</i> , seize, catch.	Chill, xix, 10, West Country dialectal form for I will.
Censure, II, 16, <i>vb.</i> , judge, de- cide; Lat., <i>censere</i> .	Chirurgion, IV, 25, <i>sb.</i> , surgeon.
Cent, III, 22, <i>s.</i> , smell, scent.	Chops, IV, 20, <i>vb. pr.t.</i> , places in exchange; A.S., <i>ceapian</i> .
Centinels, I, 28, <i>vb. pr.t.</i> , watches.	Christide, xix, 12, <i>adj.</i> , Christ- mas tide.
Cese, XXIII, 20, <i>vb.</i> , make to cease, stop.	Chuffles, II, 47, <i>sb. pl.</i> , old misers.
Cesternes, I, 42, <i>sb. pl.</i> , fountains, pools.	Churched, V, 35, <i>p.p.</i> , present in church.
Chalk-ccredite, X, 8, <i>sb.</i> , credit given by chalking up the score.	Cyuit, V, 16, <i>sb.</i> , civet fur.
Challenging, XIII, 27, <i>pr.p.</i> , claiming, demanding. “Chal- lengyn, or cleymym, <i>vendico.</i> ” <i>Prompt. Parv.</i>	Clapperdugeons, XV, 16, <i>sb. pl.</i> , common beggars or rogues.
Cham, xix, 17, <i>vb. pr.t.</i> , West Country dialectal form of <i>ich am</i> , I am.	Clarks, XII, 18, <i>sb. pl.</i> , learned men, scholars (unordained).
	Clatteing, XXVII, 20, <i>read</i> clattering.

GLOSSARY.

Cloid, iv, 25, <i>p.p.</i> , burdened, encumbered.	Compassing, iv, 7, <i>vb.</i> , catching, obtaining.
Clout, v, 43, <i>sb.</i> , rag.	Complexion, xiv, 23, <i>sb.</i> , condition.
Clouts, XII, 4, <i>sb. pl.</i> , rags, patches.	Complexion, xxvi, 98, <i>sb.</i> , preparation for the face.
" Clowte of a schoo, <i>Pilfusum.</i> "— <i>Prompt. Parv.</i>	Complotted, i, 19, <i>vb. pt.t.</i> , conspired, plotted. " <i>Comploter</i> , to complot, confpire, combine or packe together."—Cotgrave.
Cloy, ii, 9, <i>vb.</i> , stuff, clog.	Competent, xix, 30, <i>adj.</i> , quietly, contentedly.
Cloyers, iv, 16, <i>sb. pl.</i> , a cant term for persons who claimed a share of the profits of sharpers.	Conceit, ii, 46, <i>sb.</i> , thought, fancy. A common use.
Clutter, x, 11, <i>sb.</i> , disturbance, tumult.	Congees, xvii, 29, <i>sb. pl.</i> , bows of salutation; Fr., <i>congē</i> .
Clyd, xv, 8, <i>p.p.</i> , stolen.	Connie, III, 25, <i>sb.</i> , cony, here a term of endearment.
Cobweb Lawne, XII, 22, thin, transparent lawn.	Connycatch, ii, 13, <i>vb.</i> , cheat; literally, to catch a cony or rabbit.
Cockletaker, xv, 9, <i>sb.</i> , weed-gatherer.—See note.	Confen, III, 15, <i>read cousen</i> .
Codpiece, II, 53, <i>sb.</i> , an artificial protuberance in the breeches, explained by its name.	Consorts, vi, 17, <i>sb. pl.</i> , confederates, companions; Lat., <i>confortes</i> .
Cog, xxv, 24, <i>vb.</i> , cheat, swindle; cog a die, to load, or play with loaded, dice.	Conster, VIII, 37, <i>vb.</i> , understand.
Coile, VIII, 28, <i>sb.</i> , bustle, disturbance.—See also Quoyle; and cf. <i>Timon</i> , I. ii., and <i>Much Ado</i> , III. iii.	Containe, xxii, 24, <i>vb.</i> , fill.—See note.
Collop, iv, 9, <i>sb.</i> , literally, a slice or rasher of bacon; hence, generally, a portion, part.	Contentation, xv, 23, <i>sb.</i> , contentment.
Combustious, xvii, 29, <i>adj.</i> , boisterous, rough.	Controule, i, 14, <i>vb.</i> , surpas, overcome.
Compaqt, iv, 28, <i>p.p.</i> , in agreement with, in league with.	Conuerse, x, 44, <i>vb. imper.</i> , be familiar, mix; i, 25, abide, dwell; Lat., <i>conversari</i> .
Compacted, viii, 27, <i>p.p.</i> , composed, framed; Lat., <i>compactum</i> .	

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GLOSSARY.

- Coofen, II, 83, *sb.*, a cousin, also
 a cheat.
 Coofnage, II, 83, *sb.*, cousinship,
 cheating.
 Copefmates, IV, 9, *sb. pl.*, com-
 panions, mates. The word
 occurs in *Tom Tell-Trothes*
New-Yeares Gift, ed. Fur-
 nivall, p. 17, l. 21—
 “Their husbandes with other of their
 copefmates.”
 Corporall, I, 42, *adj.*, bodily,
 corporeal. Shakspere always
 uses the form corporal, as
 in *Macbeth*, I. iii., 81, and
 I. vii., 80; Milton has both
 forms, as in *Paradise Lost*,
 iv. 585, and *Samson Agonistes*,
 616.
 Corpes, I, 55, *sb.*, body.
 Corfe, VI, 13, *sb.*, corpse.
 Cosonage, IV, 20, *sb.*, cheating.
 Cosoning, IV, 4, *adj.*, swindling,
 cheating.
 Counter, XII, 6, *sb.*, place of im-
 prisonment for debt.
 Coufen, Cousse, III, 15, Cusse, III,
 18, *sb.*, cousin.
 Coxcombe, XXIV, 5, *sb.*, fool’s
 head.
 Cracker, XIX, 24, *sb.*, *crepitus*
 ventris.
 Crake, XI, 27, *vb. pt.t.*, creaked,
 groaned.
 Cratch, I, 48, *sb.*, cradle.—Cf.
 Nares.
- Crest-fall, XIV, 44, *sb.*, a disorder
 of the crest or rising part of a
 horse’s neck.
 Croanes, II, 20, *sb. pl.*, literally,
 old sheep, thence applied in
 an opprobrious sense to *old*
 women.
 Crome, IV, 28, *sb.*, a staff with a
 hook at the end.—Cf. Tusser,
 ed. Herritage, ch. 17, st. 19.
 Croabit, IV, 26, *vb. pt.t.*, Croff-
 bitten, IV, 28, *pp.*, swindled,
 cheated.
 Crof-leffe, II, 34, *adj.*, pennilefs,
 moneylefs. From the early
 English coins having on the
 one side a *crof*: the other side
 was termed the *pile*, hence the
 game of *crof-and-pile*, equiva-
 lent to our *heads-and-tails*.
 Croffe, III, 10, *adj.*, unlucky, bad.
 Croffe-and-pile, II, 64, a game.—
 See Crof-leffe.
 Croffe-bard, X, 6, *adj.*, with crof
 stripes.
 Croffe-bitting, IV, 3, *vb.*, cheating,
 swindling.
 Croffe-consumers, III, 10, *vb. pl.*,
 money spenders.—See Croffe.
 Cross-row, XXVII, 55, *sb.*, the
 alphabet. “A is the name of
 the first letter in the *Cross-*
 rowe.”—Baret’s *Alvearie*, 1580.
 Crowches, XV, 35, *sb. pl.*, crutches.
 Crowne-scab, XIV, 44, *sb.*, scab on
 the head of a horse.

GLOSSARY.

Crue, III, 3, <i>sb.</i> , crew, company.	Defie, II, 54, <i>vb.</i> , reject, refuse. "To defye: <i>despicere</i> ."— <i>Cathol. Anglicum.</i>
Cunning-man, XVII, 20, <i>sb.</i> , a fortune-teller. The term is not yet quite obsolete.	Denai'd, I, 27, <i>p.p.</i> , denied.
Curbar, IV, 28, <i>sb.</i> , a thief who hooked and stole things out of a window.	Descent, XI, 26, <i>adj.</i> , becoming; Lat., <i>decentem</i> .
Curde, XII, 13, <i>p.p.</i> , cured.	Descry, XV, 13, <i>vb.</i> , describe; O. Fr., <i>descrire</i> ; Fr., <i>décrire</i> .
Currant, XXIII, 32, <i>adj.</i> , current coin, the real article, genuine.	Destation, XXVII, 46, <i>sb.</i> , read detestation, as required by the metre.
Curfary, XV, 24, <i>adj.</i> , moveable.	Detter, III, 39, <i>sb.</i> , debtor (by not returning the pledge in wine).
Curtailles, XV, 51, <i>sb. pl.</i> , Curtall-iade, XVI, 44, dock-tailed horses.—Cf. Nares.	Dide, I, 46, <i>vb. pt.t.</i> , died.
Customed, IV, 23, <i>p.p.</i> , filled with customers.	Dietie, I, 52, <i>sb.</i> , Deity.
DAILY, XXVI, 6, <i>read</i> daily.	Ding, XXVI, 79, <i>vb.</i> , strike, knock, A.S.
Daining, I, 4, <i>vb.</i> , deigning, descending.	Direction, XXVII, 52, <i>sb.</i> , one to point out the road, to show the direction, a guide.
Dainty, III, 34, <i>adj.</i> , valued, pleasant.	Discouered, XV, 53, <i>p.p.</i> , informed on, disclosed.—Cf. <i>Merry Wives of Windsor</i> , II, ii., 190— "I shall <i>discover</i> a thing to you."
Day is broke, VIII, 8, to break day is to fail to make payment on the appointed day.	Discry, XXVII, 44, <i>vb.</i> , discover, descry.
Deane, II, 19, good deane, good evening, or good night, a salutation used at any hour after noon.	Disgest, XIV, 25, Disfieſt, II, 75, <i>vb.</i> , digest.
Deaths-man, I, 31, <i>sb.</i> , slayer, one who inflicts a death-stroke.	Disgrast, I, 18, <i>p.p.</i> , brought into disgrace, or made of little value.
Debate, XXVI, 134, <i>sb.</i> , quarrel, dispute.	Dispene, XIV, 15, <i>vb.</i> , spend. "To dispende <i>ubi</i> to expende." — <i>Cathol. Anglicum.</i>
De'e, III, 11, may it do you, III, 15, do you.	
Deferre, X, 43, <i>vb. imper.</i> , put off.	

GLOSSARY.

- Dispose, XIV, 15, *sb.*, fort, clas, nature, disposition.
- Disposed, XXII, 18, *read* dispossessed, as required by the metre.
- Dispute, II, 82, *vb.*, argue, prove.
- Distaste, XXIV, 24, *sb.*, offence.
- Dolours, I, 27, *sb.*, griefs.
- Donne, I, 38, *p.p.*, done, put.
- Doot, XVII, 38, *vb.*, do it, suffice for it.
- Doubt, X, 26, *vb.*, fear; the usual meaning of the word in Old English.
- Doxie, XV, 7, *sb.*, a mistress, a prostitute.
- Drabbe, V, 31, *sb.*, woman of loose character.
- Dranke, II, 9, *vb. pt.t.*, tasted. This verb is always used by Rowlands and Ben Jonson in connection with tobacco, with the meaning of *smoke*.
- Drawer, III, 12, *sb.*, waiter, attendant.
- Drome, VI, 19, *sb.*, drum.
- Dry-fat, II, 66, *sb.*, receptacle, store. “*Enfoncer de la marchandise en de tonneaux.* To packe vp wares into Dryfats, or Tunnes.”—Cotgrave.
- Dry-weepe, II, 81, *vb.*, dry, wipe dry.
- Dub, XX, 19, (?)
- Dublets, XIII, 13, *sb.*, a game resembling back-gammon, but simpler. “*Renette:* A game at Tables of some resemblance with our Doublets, or Queenes Game.”—Cotgrave.
- Dudgeon, IV, 44, *sb.*, the root of the box, from which the handles of daggers were frequently made. —Cf. *Macbeth*, II. i.
- Dukcats, X, 6, *sb. pl.*, ducats.
- Dyet, XVI, 17, *sb.*, take the dyet, be put under *regimen*.
- EARNEST, IV, 14, *sb.*, money given to bind a bargain, a deposit.
- Earft, VI, 34, *adv.*, first, formerly.
- E'faith, III, 15, efayth, III, 39, in faith, faith.
- Eke, I, 5, *adv.*, also; A.S., *eac*.
- Embruied, VIII, 13, *p.p.*, set, embossed.
- Encounter, XII, 4, *vb.*, meet; Fr., *encontre*.
- Enditement, XXVI, 4, *sb.*, indictment, accusation.
- Enlarge, VI, 4, *vb.*, free, set at liberty.
- Enfew'd, VI, 11, *vb. pt.t.*, followed, enfued.
- Enstaulement, XV, 49, *sb.*, installation, admission.
- Entermedle, XVI, 24, *vb.*, meddle, interfere.
- Erie, II, 33, Ery, VIII, 21, *adj.*, every.

GLOSSARY.

Espouseth, xv, 55, <i>vb. pr.t.</i> , gives in marriage.	Falne, xxvi, 71, <i>p.p.</i> , fallen.
Estredge, xi, 11, Estrige, x, 9, <i>sb.</i> , ostrich.	Famousing, xxvii, 5, <i>vb.</i> , the making famous, celebrating.
Euidence, i, 52, <i>vb.</i> , give witness of, prove.	Fantasie, iv, 31, <i>sb.</i> , mind, fancy.
Exigents, xxvi, 5, <i>sb. pl.</i> , exigencies, cases.	Fardest, ii, 83, <i>adj.</i> , furthest, latest.
Expected, xxvi, 67, <i>p.p.</i> , waited for, looked for.	Fart, II, 39, <i>sb.</i> , <i>crepitus ventris</i> .
Extasies, xv, 22, <i>sb. pl.</i> , agitation of mind. The word is used by Shakspere to express any mental emotion or disturbance.—Cf. <i>Macbeth</i> , III. ii., 22; and <i>Tempest</i> , III. iii., 108.	Farthingal, xv, 25, Farthing-gale, III, 10, <i>sb.</i> , a hoop petticoat.
Extirpe, xv, 10, <i>vb.</i> , extirpate, root out.	Fashions, v, 28, <i>sb. pl.</i> , (1) the fashions in dress; (2) the farcy in horses.—See note.
Eyde, xxvi, 18, <i>p.p.</i> , eyed, seen.	Fatchon, II, 8, <i>read Falchon</i> , q.v.
FACT, i, 46, <i>sb.</i> , deed; Latin, <i>factum</i> .	Fawne, xx, 14, <i>sb.</i> , fawning, flattery.
Facultie, vi, 14, <i>sb.</i> , profession, trade. We still speak of the faculty of medicine, &c.	Fayre, III, 13, <i>sb.</i> , fare, food.
Faimed, xxv, 6, <i>p.p.</i> , feigned.	Feare, VIII, 35, <i>vb. imper.</i> , frighten, terrify. Compare <i>Merchant of Venice</i> , II. i, 9—
Faitors, iv., 40, <i>sb. pl.</i> , lazy vagabonds.	“This aspect of mine Hath feared the valiant.”
Falchon, II, 8, <i>sb.</i> , a dagger, rapier. “ <i>Faucon</i> : A fauchion, curtleax, or hangar.”—Cotgrave.	Feately, xi, 20, <i>adv.</i> , skilfully, cunningly, neatly. “Feately, <i>scite, amicinæ</i> .”—Baret’s <i>Aleuarie</i> , 1580.
Falling-band, v, 28, <i>sb.</i> , neck-bands, worn so as to fall on the shoulder; very common in the seventeenth century.	Feather, xxiii, 3, <i>sb.</i> , feathered creatures, birds.
	Fell, i, 13, <i>adj.</i> , fierce, cruel.
	Fellow, III, 41, <i>sb.</i> , equal.
	Felly, xxii, 33, <i>adv.</i> , cruelly, fearfully.
	Fift, i, 16, <i>num. adj.</i> , the fifth; A.S. <i>fifta</i> .
	Filchman, xv, 17, <i>sb.</i> , a beggar’s staff or truncheon, formerly

GLOSSARY.

carried by the <i>upright</i> man.— Cf. Harman, ed. Furnivall, p. 4.	Forth, vi, 11, <i>prep.</i> , forth from, proceeding from.
Fine, i, 5, <i>sb.</i> , end; Fr., <i>fin</i> , from Lat., <i>finem</i> .	Fough, XIII, 16, <i>inter.</i> , an ejacula- tion of disgust; here, a smell.
Flaggy, xxvii, 41, <i>adj.</i> , flapping, waving.	Fox-furd, xv, 14, <i>adj.</i> , in robes lined with fur.
Flat-caps, XVI, 11, <i>sb. pl.</i> , a par- ticular form of cap worn by the citizens of London, and hence a nickname, which be- came a general term of de- rision.	Foyling, II, 15, <i>vb.</i> , fencing, or perhaps defiling himself with.
Fleering, xvii, 28, <i>adj.</i> , grinning, sneering.	Fraught, XVI, 36, <i>p.p.</i> , loaded, furnished.
Flout, III, 42, <i>vb.</i> , insult, mock— “Why will you suffer her to <i>flout</i> me thus.”	Fraughts, XXV, 15, <i>vb. pr.t.</i> , freights, loads.
<i>Midsummer Night's Dream</i> , III. ii., 327.	Freise-gowne, II, 8, <i>adj.</i> , coarsely clad.
Fob'd, xxvi, 78, <i>p.p.</i> , cheated, deceived.	Fretted, II, 5, <i>p.p.</i> , a term applied to stringed instruments.
Foe-harted, I, 6, <i>adj.</i> , with enmity in his heart.	Fround, X, 3, <i>vb. pt.t.</i> , frowned.
Foists, IV, 16, <i>sb. pl.</i> , sharpers.	Frumps, IV, 37, <i>sb. pl.</i> , lies, stories.
Foole-case, II, 37, <i>adj.</i> , enclosing or casing in a fool.	Fubbing, IV, 8, <i>vb.</i> , deceiving, putting off.—See Fob'd.
Foredone, I, 45, <i>p.p.</i> , undone, exhausted, ruined.	Fullams, II, 59, <i>sb. pl.</i> , loaded dice; there were <i>fullams</i> high and low, meaning those in- tended to show the high or low numbers—
Foreslow, xxvi, 11, <i>vb.</i> , to delay, be slow— “Foreslow no longer, make we hence amain.”	“Gourd and <i>fullam</i> holds.” <i>Merry Wives of Windsor</i> , I. iii., 94.
<i>3rd Henry VI.</i> , II. iii., 56.	Fyle, v, 30, <i>vb.</i> , foil, defile.
Forfaits, I, 19, <i>sb.</i> , penalty.	GAGE, II, 76, <i>vb. pr.t.</i> , measure, gauge.
Forraine, II, 46, <i>adj.</i> , foreign.	Gagging, XXV, 30, <i>adj.</i> Halli- well says—“Cackling, laughing immoderately;” but rather meaning gossiping, talkative.

GLOSSARY.

Gaile, I, 44, <i>sb.</i> , gaol, prison.	Gloze, XI, 15, <i>vb.</i> , pretend, make up.—Cf. Shakspere, <i>Richard II.</i> , II. i, 10.
Gainecope, IV, 26, <i>vb.</i> , meet with, join.	Gor-belled (<i>read Gorbelliad</i>), II, 84, <i>adj.</i> , fat-bellied. " <i>Aqualiculus</i> , a paunch, a gorbellie guts."—Baret's <i>Athearie</i> , 1580. "Gorbelliad knaves." Shakspere, <i>1st Henry IV.</i> , ii. 2.
Galliardes, III, 19, <i>s. pl.</i> , a quick and lively dance, introduced about 1541.	Gorge, XXVII, 41, <i>sb.</i> , throat.
Galligascoigne, XV, 27, <i>sb.</i> , wide loose breeches.—Cf. Nares.	Greene, I, 10, <i>sb.</i> , grafts.
Garded, XXIV, 12, <i>pp.</i> , faced, trimmed.—See Begarded.	Greeues, XXIII, 27, <i>sb. pl.</i> , griefs, troubles.
"I garde a garmente, I sette one garde upon hym, <i>je bende.</i> " Palsgrave.	Grew, XXIII, 6, <i>vb. pt.t.</i> , arose, were occasioned.
"A fellow in a long motley coat guarded with yellow."— <i>Henry VIII.</i> , Prologue, l. 16.	Gripple, XIV, 38, <i>adj.</i> , greedy, rapacious, grafting; one who <i>gripes</i> or <i>graps</i> at things.
Garnisht, I, 5, <i>pp.</i> , adorned, deckt with stars.	Groutnols, XXV, 22, <i>sb.</i> , thick-head.
Gaule, I, 49, <i>sb.</i> , gall.	Gudgin, IV, 12, <i>sb.</i> , gudgeon, hence bait.
Gesse, III, 16, Ghesse, XX, 32, <i>vb. imper.</i> , guesf, suggest.	Guerdon, I, 17, <i>sb.</i> , reward, return; Fr. <i>guerdon</i> .
Gest, XIX, 18, <i>pp.</i> , guesfed.	Gugaw, IV, 21, <i>sb.</i> , gew-gaw, plaything.
Gests, I, 27, <i>sb. pl.</i> , guests.	Guift, II, 23, <i>sb.</i> , gift.
Gill, XI, 21, <i>sb.</i> , a lazy vagabond. Cf. <i>Tom Tell-Troth</i> , ed. Fur-nivall, p. 127, l. 494— "It brings into my sight a lazie gill."	Gusling, XXVI, 95, <i>adj.</i> , guzzling, drinking, drunken.
Ginglers, V, 27, <i>sb. pl.</i> , ornaments worn on spurs to increase the rattle or gingle.	HACKNING, XIII, 18, <i>vb.</i> , letting out for hire, as hackney horses.
Gird, IV, 38, <i>sb.</i> , sarcasm, sneer.	Had, VIII, 12, have had.
Gleeke, IV, 17, <i>sb.</i> , had the gleeke, had been swindled; <i>gleek</i> was a game of cards, and <i>to gleek</i> was a term expressive of gaining an advantage; <i>to be gleeked</i> was the reverse.	Haggard, IV, 7, <i>sb.</i> , a wild hawk; Fr., <i>hagard</i> .
	Haires, XXVI, 81, <i>sb. pl.</i> , heirs.

GLOSSARY.

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| Hammes, xx, 20, <i>sb. pl.</i> , legs. | Home, XIII, 14, <i>adv.</i> , to the point, straight. We still use the phrase "to strike home." |
| Hand-smooth, XI, 19, <i>adv.</i> , without difficulty or trouble. | Hooker, IV, 28, <i>sb.</i> , a shoplifter. Called in Harrison's <i>Description of England</i> , ed. Furnivall, i. 283, "hookers, or anglers."—See Curbar. |
| Hants, XVI, 22, <i>vb. pr.t.</i> , haunts, dogs. | Horn-book, XXVII, 55, <i>sb.</i> , a single sheet, protected with horn, from which children learnt their alphabet.—See note. |
| Hart-launcing, I, 50, <i>adj.</i> , heart-piercing. | Horse-coursers, XV, 3, <i>sb. pl.</i> , horse-dealers—
"He can horse you as well as all the coursers in the towne."—Palsgrave. |
| Hatches, XXVI, 80, <i>sb. pl.</i> , openings, gates. | Horsecourfing, IV, 14, <i>vb.</i> , horse-dealing. |
| Haw, XIV, 44, <i>sb.</i> , an excrescence in the eye. Halliwell quotes from the Thornton MS., l. 285: "The haw in the eghē." | Hospitall, IV, 26, <i>sb.</i> , house; Lat., <i>hosptium</i> . |
| Haynous, XIII, 3, <i>adj.</i> , dreadful, heinous. "Haineux: Hateful, detestable, most odious."—Cotgrave. | Hostes, XXIII, 16, <i>sb.</i> , hostess. |
| Hearbe-grace, VIII, 24, <i>sb.</i> , rue. | Hot-cockles, II, 64, <i>sb.</i> , a game in which one person is blindfolded, and lies down on his face; and being struck by the other players, must guess who is the striker. Cotgrave gives "'A bouchon: Groueling, lying with his teeth downe-ward; or, couched vpon his face; as hee is that lyes downe at the play called Hot-cocole.' |
| Heard, XXII, 18, <i>sb.</i> , herd. | Hower, I, 7, <i>sb.</i> , hour, moment. |
| Heare, V, 28, <i>sb.</i> , hair. | Howerly, II, 5, <i>adv.</i> , hourly. |
| Hearinges, II, 79, <i>sb. pl.</i> , herrings. | Hoyes, XV, 34, <i>sb. pl.</i> , small vessels or barks, sloop-rigged. |
| Heartief, I, 37, <i>adj.</i> , severest, most heartrending. | |
| Heate, VI, 14, <i>sb.</i> , to <i>strike a heat</i> is a technical phrase, and equivalent to doing any smith's work. | |
| Heather, XIV, 36, <i>adv.</i> , hither, here. | |
| Hight, XXII, 25, <i>vb. pt.t.</i> , was called, named; A.S., <i>hatan</i> , to call. | |
| Hob-nailes, XX, 25, <i>sb. pl.</i> , clowns, country folk. | |
| Holsome, VI, 25, <i>adj.</i> , healthy, found. | |

GLOSSARY.

Hoyse, x, 7, bobbing up and down.	Impart with, iv, 41, <i>vb.</i> , tell, communicate.
Huffes, ii, 47, <i>sb. pl.</i> , swaggers.	Impes, xxvi, 79, <i>sb. pl.</i> , literally a shoot, or branch of a tree; hence young children, not necessarily in the modern sense.
Hugh and crie, xv, 46, hue and cry.	Imploiment, i, 3, <i>sb.</i> , employment, use.
Humane, i, 12, <i>adj.</i> , human, earthly. This is the usual spelling in Shakspere and writers of that time.	Impof'd, xvii, 25, <i>p.p.</i> , composed.
Husbands, viii, 7, <i>sb. pl.</i> , husbandmen.	In a doore, xiii, 32, indoors.
I, <i>paffim, interj.</i> , ay.	Inable, ii, 78, <i>vb.</i> , enable.
I, iv, 4, <i>pers. pr.</i> This pronoun is frequently repeated, as here, "I know not I;" and again, p. 6, "I tell not I."	Incontinent, xxii, 42, <i>adv.</i> , at once, immediately.
Iacobus, xxiii, 19, <i>sb.</i> , a gold coin of the value of twenty-five shillings, issued in the reign of James I.	In-countring, xxv, 26, <i>adj.</i> , a pun on the word, a <i>counter</i> being a debtor's prison.
Iakes-farmer, iv, 28, <i>sb.</i> , a privy cleaner.	Indifferent, xiii, 21, <i>adj.</i> , impartial. Thus in the prayer for Magistrates, &c., in the Litany, we find, "that they may truly and <i>indifferently</i> administer justice," &c.
Iampasse, xiv, 44, <i>sb.</i> , a disease of horses.	Ingrate, xvi, 27, <i>adj.</i> , ungrateful; Lat., <i>ingratum</i> . So Shakspere uses "infortunate, uncertain, indigested," &c.
Iar, xxiii, 20, <i>sb.</i> , quarrel, contention.	Inlarging, i, 44, <i>pr.p.</i> , freely setting at liberty.
Iarre, xii, 12, <i>vb. pr.t.</i> , chatter, jangle.	Inlarg'd, xxvii, 18, <i>p.p.</i> , freed, released.
Iarring, xxv, 28, <i>vb.</i> , quarrelling.	Ins, ii, 53, in his.
Ieate, ii, 78, <i>sb.</i> , jet.	Insconse, ii, 41, <i>vb.</i> , shelter.
Letting, ii, 71, <i>adj.</i> , stalking, strutting.	Infence, i, 10, xxii, 49, <i>vb.</i> , give the meaning, inspire, incite, urge.
"To jet in others det."	
Tusser, <i>Five Hundred Points</i> , ed. Herriage, 113, 38.	

C

GLOSSARY.

- Instant, xxii, 39, *adv.*, instantly, at once.
- Instaulment, xv, 49.—Cf. Enstaulement.
- Interprete, x, 20, *vb.*, interfere.
- Intrateth, xii, 18, *vb. pr.t.*, begs, intreats.
- Intrest, i, 19, *sb.*, use, share in.
- Iordan, iv, 28, *sb.*, a chamber pot. It occurs in the *Prompt. Parv.*, p. 267.
- Iourney, xxv, 12, *sb.*, a day or whole day, a day's work or labour, a day's travel or journey.
- Iourny-man, xxiii, 9, *sb.*, workman, journeyman, one who works by the day; Fr., *journé*; Lat., *diurnus*.
- Iowle, xvii, 19, *sb.*, cheek bone. “Chaule-bone: *mandibula*.”—*Prompt. Parv.*
- Iowlt, xvi, 30, *vb.*, jolt, shake.
- Ioyes, xvi, 26, *vb. pr.t.*, delights, finds pleasure.
- Irish, ii, 64, *sb.*, an old game resembling backgammon, but more complicated.
- Island, x, 6, *sb.*, Iceland.
- Isles, ii, 46, *sb. pl.*, ailles.
- Ittire, x, 15, *read* attire, drefs.
- Iudious, xx, 8, (?) judicious.
- Iustell, x, 14, *vb.*, jostle.
- Iybe, xi, 20, *vb.*, jest, joke.
- KEEPE, xxiii, 3, xvi, 6, *vb. pr.t.*, keep up, follow, observe, use.
- Kembing, ii, 72, *vb.*, combing.
- Kidnes, xxiii, 25, *sb. pl.*, kidneys.
- Kin, xxiii, 15, *sb.*, relationship.
- Kerfie, xii, 6, *adj.*, a woollen cloth, originally made at Kersey, in Surrey.
- Kindly, i, 3, *adj.*, natural, native. Cf. “the *kindly* fruits of the earth,” *i.e.*, the natural fruits; A.S., *cynn*.
- Kind-ment, i, 14, *adj.*, offered or meant in kindness or love.
- Kirtle, vi, 14, *sb.*, a term applied at different periods to different garments, male or female, petticoat, jacket, gown.
- Knight of the Post, v, 22, *sb.*, properly, a man who gained his living by giving false evidence on trials, or false bail; in a secondary sense, a sharper in general.
- LACKE, ii, 76, *vb. imper.*, be poor, be in need.
- Lackes, xiii, 2, *vb. pr.t.*, is lacking, wanting.
- Langrets, ii, 59, *sb. pl.*, dice-loaded, so as to come up 4 or 3 more often than any other number; the opposite to *Bard-quarter trayes*.

GLOSSARY.

Lant-horne, II, 12, <i>sb.</i> , a lanthorn.	Lim, IV, 14, <i>sb.</i> , limb.
Laps, XXVI, 74, <i>vb. pr.t.</i> , involves, rolls up. "To lap: <i>involvere</i> ." — <i>Cathol. Anglicum.</i>	Lime-bush, XXVI, 128, <i>sb.</i> , a branch smeared with bird-lime.
Lafke, II, 39, <i>sb.</i> , a flux, diarrhoea.	Linckt, I, 8, <i>p.p.</i> , linked, joined.
Laze, XV, 17, <i>vb. pr.t.</i> , loiter, are lazy. "Endormir: To laze it when he hath most need to looke about him."—Cotgrave.	Lift, XXVII, 63, <i>sb.</i> , inclination, will; at a lift, at my will.
Leawd, VI, 23, <i>adj.</i> , lewd, foolish, ignorant; A.S., <i>lewed</i> .	Lob, XIII, 24, <i>sb.</i> , lubber, clown.
Leese, III, 17, <i>vb.</i> , lose, be without.	Loggets, II, 64, <i>sb.</i> , a game in which, a stake being fixed in the ground, the players throw <i>loggats</i> (or small pieces of wood) at it, and he that throws nearest is the winner. The game was prohibited in Henry VIII.'s time.
Legge, XIX, 28, <i>sb.</i> , bow— "Make a curtefie instead of a legge."	Losed, I, 23, <i>p.p.</i> , loosed, set free.
Lilly, ed. 1632, sign. P. xi.	Loure, XIII, 5, <i>vb. pt.t.</i> , looked discontented, scowled.
Leman, IV, 29, <i>sb.</i> , mistrefs. "Lemman: <i>concubina, amasia</i> ." — <i>Prompt. Parv.</i> See Mr. Way's note, p. 295.	Lute-pins, XVI, 10, <i>sb. pl.</i> , wooden pins for tightening the strings of lutes.
Let, XV, 3, <i>vb.</i> , prevent, hinder.	Lyn'd, II, 7, <i>p.p.</i> , lined; here, having only a penny in his purse.
Leuell, XIX, 3, <i>sb.</i> , aim.	MACH'T, XIII, 27, <i>p.p.</i> , matched, mated.
Lickpenie, IV, 23, <i>sb.</i> , money-swallower, one that licks up the pence, an epithet of London.	Maggot-pye, XXIII, 4, <i>sb.</i> , the magpie. "Pie, meggatapye." —Cotgrave. Prov. English, from <i>mag, maggot, Meg, Maggie, Margery, Margaret</i> , and <i>pie</i> ; Lat., <i>pica</i> .
Lift, IV, 16, <i>sb.</i> , thief; the term still survives in the expression "shop-lifter."	Make, XV, 5, <i>sb.</i> , halfpenny.
Light, XXVII, 42, <i>vb.</i> , alight, dismount.	Make-bate, XIX, 34, <i>sb.</i> , a quarrelsome person. "A make-bate,
Liker, XIII, 8, <i>adj.</i> , more like, more resembling.	
Liket, XVII, 29, <i>p.p.</i> , liked, agreeable.	

GLOSSARY.

a busie-bodie, a pick-thanke, a seeke-trouble."—Florio, <i>New Worlde of Wordes</i> , 89.	Meane, xxii, 15, <i>sb.</i> , means, source.
Malapert, xxvi, 66, <i>adj.</i> , insolent.	Meature, iii, 13, <i>sb.</i> , meteor.
Male-contented, xiii, 31, <i>adj.</i> , discontented, malcontent.	Memorize, xi, 20, <i>vb.</i> , render memorable, record, hand down to memory.
Malignant, xxiii, 9, <i>adv.</i> , badly, ill.	Merite, i, 49, <i>vb.</i> , merit reward.
Mallice, v, 43, <i>vb.</i> , <i>imper.</i> , feel or act maliciously towards, spite.	Messe, xiii, 17, <i>sb.</i> , party. A party of four dining together were called a <i>mes</i> , a term still retained in the army.
Maltmans, xvii, 34, <i>sb.</i> , maltster's.	Middest, iv, 15, <i>sb.</i> , midst, middle.
Mand, xxiii, 16, <i>p.p.</i> , attended, supported.	Moiling, viii, 44, <i>pr.p.</i> , toiling, labouring; Lat., <i>moliri</i> .
Mandilions, xvi, 13, <i>sb. pl.</i> , loose garments generally without, but sometimes with, sleeves hanging at the back. They are men- tioned by Harrison in his <i>Description of England</i> , ed. Furnivall, i, 168.	Mome, xiii, 28, <i>sb.</i> , idiot, fool; Lat., <i>momus</i> .
Mar'd, iii, 20, <i>p.p.</i> , spoilt, ruined.	Moncky-waſt, v, 28, <i>sb.</i> , (?)
Marry and gip, iii, 37.—See note.	Monefull, i, 49, <i>adj.</i> , mournful, grievous.
Masties, xv, 52, <i>sb. pl.</i> , mastiffs.	Moneth, iv, 25, <i>sb.</i> , month; A.S., <i>monath</i> , month.
Mates, xxvii, 83, <i>sb. pl.</i> , checks, disappointments.	Mony-bag, viii, 30, <i>sb.</i> , miser.
Maugre, xxvi, 5, <i>adv.</i> , in spite of.	Most an end, xv, 41, generally, usually.
Maull, xi, 22, <i>sb.</i> , hammer, mallet.	Moyling, xvi, 23, <i>sb.</i> , hard work.
Mault-mans Hall, ii, 77, liquor.	Mumbling, xv, 11, <i>pr.p.</i> , chewing.
Maunders, xv, 7, <i>sb. pl.</i> , beggars.	Mumming, iv, 13, <i>vb.</i> , cheating, swindling.
Maw, ii, 64, <i>sb.</i> , an old game, played with a piquet pack of 36 cards, and any number of players from two to six.	Mur, xvii, 19, <i>sb.</i> , a severe cold, with hoarseness.
Mayne, xi, 18, <i>sb.</i> , mainland, land.	Muse, iii, 15, <i>vb. pr.t.</i> , wonder.
	Muskie-gentle, viii, 13, <i>sb.</i> , scented dandy.
	Myery, xxiv, 5, <i>adj.</i> , covered with mud or mire; A.S., <i>mīr</i> .

GLOSSARY.

Myferable, v, 46, <i>adj.</i> , miserly, niggardly.	Nic'kt, xxv, 40, <i>p.p.</i> , with dents in the fides, so as to give unjust measure.
NAUGHT, II, 30, <i>adj.</i> , bad, naughty.	Nie, I, 20, <i>adj.</i> , nigh, near at hand.
Nauill-gall, XIV, 44, <i>sb.</i> , a disease of the navel in horses.	Night Rauens, XXIII, 7, <i>sb. pl.</i> , night birds; a cant term for prostitutes.
Neather, VIII, 35, <i>conj.</i> , neither.	Nip, II, 13, <i>vb.</i> , steal, snatch, a cant term; "to nyp a boung," to steal a purse.—Harman, ed. Furnivall, p. 84.
Neerenesse, XXIII, 30, <i>sb.</i> , near relationship, intimacy.	Nips, IV, 16, <i>sb. pl.</i> , pickpockets.
Neese, XX, 13, <i>vb. pr.t.</i> , sneeze— "As a horse doth hartie neeses."	Nitmongers, IV, 44, <i>sb. pl.</i> , (?)
Tom Tell Troth's <i>New Yeares Gift</i> , ed. Furnivall, p. 77, l. 2.	Nittie, II, 18, Nitty, II, 72, <i>adj.</i> , full of nits or eggs of lice, nasty.
Nere, VI, 30, <i>adv.</i> , never, not.	Noddie, II, 64, <i>sb.</i> , Noddy, XIII, 13, <i>sb.</i> , a game at cards, by some supposed to be the same ascribbage.—See <i>The Complete Gamester</i> , 1682, p. 76, and a description of it in Halliwell.
Nere-like, XXII, 51, <i>adj.</i> , such as had never been before, unprecedented.	Noddy, XIII, 10, <i>sb.</i> , simpleton.
New-cut, XIV, 48, <i>sb.</i> , a game at cards— "New-cut at cardes brings some to beggarie."	Nominicates, II, 63, <i>vb. pr.t.</i> , calls, denominates.
Tom Tell Troth's <i>Message</i> , ed. Furnivall, p. 119, l. 249.	Notes, XXIV, 1, <i>sb. pl.</i> , marks, signs.
Newlie, III, 24, <i>adv.</i> , just now, lately.	Nought, XIV, 8, <i>adj.</i> , wicked, naughty (? read <i>naught</i>).
Nice, III, 22, <i>adv.</i> , daintily, with affectation.	Novum, XIII, 13, <i>sb.</i> , a game at dice, played by five or six persons.
Nicenesse, XXVI, 257, <i>sb.</i> , dainties, fastidiousness.	OAST, XXIV, 21, <i>sb.</i> , host.
Nick, XVI, 12, <i>sb.</i> , an indented bottom in an ale-can, by which the consumer was cheated out of a certain amount of the liquor.	Obiect, XIV, 5, <i>adj.</i> , mean, miserable (? read <i>abject</i>).
Nickpots, IV, 22, <i>sb. pl.</i> , stealers of pots from ale-houses.	

GLOSSARY.

Obiected, 1, 16, <i>p.p.</i> , urged as a plea, pleaded.	PADDER, xv, 7, <i>sb.</i> , a foot-pad.
Obuiated, xiv, 37, <i>vb. pt.t.</i> , met.	Padners, x, 18, <i>sb. pl.</i> , read Panders.
O'rehatcht, xxvi, 79, <i>p.p.</i> , covered, marked all over.	Pain'd, xxii, 16, <i>p.p.</i> , troubled, afflicted.
On's, xvii, 19, ones, people.	Paines, xxii, 16, <i>sb.</i> , trouble.
Ore, xx, 7, <i>prep.</i> , over.	Paintments, xxv, 15, <i>sb. pl.</i> , colours.
Ore-face, xxvi, 76, <i>sb.</i> , opening, gash, orifice.	Pantofles, iv, 35, <i>sb. pl.</i> , flippers, pattens. “ <i>Se tenir sur le haut bout</i> , to stand vpon his pantofles, or on high tearmes.” —Cotgrave, s.v., <i>Bout</i> .
Ore-macht, xiii, 22, <i>p.p.</i> , over- matched.	Paringhouell, xxiv, 5, <i>sb.</i> , a breast-plough.
Ore-slipt, xxvi, 78, <i>sb. pt.t.</i> , let slip, paffed over.	Paris-garden, xxiii, 13.—See note.
Orethrone, xvii, 29, <i>p.p.</i> , over- thrown.	Parled, xv, 11, <i>p.p.</i> , parleyed, talked; Fr., <i>parler</i> .
Otherwhiles, xxii, 34, <i>adv.</i> , at other times, sometimes.	Parrafisit, xi, 24, <i>sb.</i> , a parasite.
Ought, 1, 35, <i>vb. pt.t.</i> , aught, owned, had the right to.	Part, xxii, 18, <i>vb. pr.t.</i> , depart from, leave.—So Shakspere, <i>Richard II.</i> , Act iii., sc. 3— “Presently your souls must <i>part</i> your bodies.”
Ought, xiii, 35, <i>vb. pt.t.</i> , owed.	Passage, viii, 39, <i>sb.</i> , an old game played with three dice.—See Halliwell, s.v.
Ougly, xxvi, 177, <i>adj.</i> , ugly.	Passe, xx, 21, <i>vb.</i> , support, endorse, discount.
Out-face, xxvii, 53, <i>vb.</i> , surpas'd.	Passe, xxiv, 7, <i>vb. pr.t.</i> , care. So Shakspere, <i>2 Henry VI.</i> , Act iv., sc. 2— “As for these silken-coated slaves I passe not.”
Out worn, xxvii, 5, <i>p.p.</i> , outlived, outlasted.	Past, viii, 6, <i>p.p.</i> , paffed.
Ouergraft, iv, 43, <i>adj.</i> , over- grown with grafs.	
Ouer-hard, xv, 19, <i>p.p.</i> , overheard.	
Ouer-looke, xxiii, 23, <i>vb.</i> , ex- amine into, investigate.	
Ouer-match, xvii, 4, <i>sb.</i> , superior.	
Ouer-nice, xii, 15, <i>adj.</i> , too par- ticular, too dainty.	
Ouerweepe, 1, 29, <i>vb. imp.</i> , weep ouer and ouer.	
Over-matchful, xxvii, 5, <i>adj.</i> , more than a match, superior.	

GLOSSARY.

Patch, II, 8, <i>sb.</i> , fool. "Ital., <i>pazzo</i> ; foolish, fond, mad, rash, doting, raving or simple; also, a foole, a gull, an idiot, a mad man, a naturall."—Florio, <i>New Worlde of Words</i> .	Pesterd, II, 47, <i>pp.</i> , crowded, overloaded. " <i>Empesirer</i> , to pester, intricate, intangle, trouble, incomber."—Cotgrave. So Tusser, ch. 48, st. 14—
Patner, IV, 44, <i>sb.</i> , read Partner.	"Some <i>pester</i> the common with Jades and with sheep."
Paunch, II, 8, <i>vb.</i> , literally, to wound in the paunch or stomach; hence generally, to wound, stab.	Petit larciney, xv, 14, petty larceny, a small theft.
Pawne, XIII, 20, <i>sb.</i> , security; deposit.	Pickadilly, XXIII, 9, <i>sb.</i> —See note.
Payre, XVII, 6, <i>sb.</i> , pack of cards.	Pickt-hatch, XVII, 32, <i>sb.</i> , a notorious haunt of prostitutes in Clerkenwell.
Peaze, IV, 33, <i>sb.</i> , pea, the proper form of the singular noun; Lat., <i>pisum</i> .	Pilled, xv, 22, <i>pp.</i> , pillaged, plundered.
Peecemeale, II, 75, Peece-meale, VI, 13, <i>adv.</i> , by little pieces, by small quantities, piece by piece.	Pilling, xv, 44, <i>pr.p.</i> , pillaging, plundering.
Penthouse, II, 48, <i>sb.</i> , literally, that part of a roof which projects sufficiently to afford shelter to any walking under; hence, generally, shelter. A corruption of the French <i>appendis</i> , an appendage to a house, an out-house.	Pinchcrust, IV, 9, <i>sb.</i> , a miserly fellow.
Perseuer, XXVI, 16, <i>vb.</i> , continue. The usual spelling of the time. The only instance in which it is spelt <i>persevere</i> in Shakespeare is in <i>Lear</i> , III. 5, 23, where the quartos have it thus spelt.	Pinching, I, 50, <i>adj.</i> , niggardly, mean.
	Pingling, III, 17, <i>sb.</i> , drinking by drops or with reluctance.
	Pippin squier, II, 39, equivalent to an Apple-squire, q.v.
	Pitch-fac'd, I, 28, <i>adj.</i> , dark as pitch, black.
	Pitcht, XI, 19, <i>vb. pt.t.</i> , set up, fixed. We still speak of <i>pitching</i> a tent; A.S., <i>pihtan</i> .
	Pith, VI, 14, <i>sb.</i> , strength, might. "Pythhy, of great substance, <i>substancieux</i> ; pythhy, stronge, <i>puissant</i> ."—Palsgrave.

GLOSSARY.

- Places, xxiv, 13, *sb. pl.*, passages, texts.
- Planakle, xix, 17, *sb.*, planet.
- Poaring, iv, 19, *pr.p.*, searching, hunting, peering, poring over.
- Poast, viii, 4, *sb.*, messenger, courier. So Shakspere, *Coriolanus*, v. 6, 50—
“Your native town you enter'd like a *post*.”
- Poast, xiv, 13, *sb.*, reckoning: originally the door-post on which the score was written.
- Point, xiii, 20, *vb.*, appoint, fix.
- Poking yron, viii, 12, *sb.*, an instrument for putting the plaits of a ruff in the proper form: originally made of wood or bone, afterwards of steel, so as to be used hot.
- Pollecie, ii, 43, *sb.*, craft, artifice, stratagem.
- Poll-euill, xiv, 44, *sb.*, a disease of the head in horses.
- Polony shoe with a bel, xv, 23, (?)
- Pompion, xiv, 27, *sb.*, pumpkin.
- Port-cullice, ii, 25, *sb.*, a coin (halfpenny) issued in Elizabeth's reign, having a port-cullis stamped on the reverse, as a mint-mark. Bacon refers to them in the Dedication to his Essays, 1st ed., 1597.
- Posse, xi, 19, *vb. pr.t.*, puzzle, a shortened form of *appose*; we still use the term a *poser* for
- an unanswerable problem, and the examiners at the Universities used to be called *posers*. See Harrison's *Description of England*, ed. Furnivall, I, 35. “Examyn or apposyn, or a-fayyn (posyn, posen) examine.” —*Prompt. Parv.*
- Post ouer, xxvi, 11, *vb.*, postpone, defer.
- Pottle, xiii, 6, *vb.*, a measure of two quarts, half-a-gallon.
- Poulder, ii, 60, *sb.*, powder.
- Poyndo, xi, 17, *sb.*, dagger, poniard.
- Poynt, xvi, 38, *sb.*, at poynt to, on the point of.
- Prancke, xiii, 27, *sb.*, prank, trick.
- President, xi, 16, *sb.*, precedent, example. The same spelling occurs in the folio editions of Shakspere, *Tempeſt*, ii. 1, 284.
- Preuent, xxii, 43, *vb.*, anticipate, come before; Lat., *preuenir*.
- Pricke, xiii, 22, *vb.*, do fancy needlework on, decorate.
- Pricklowſe, xxiii, 9, *sb.*, prick-louse, a nickname for a tailor.
- Print, ii, 52, *adj.*, new print, literally, newly stamped, newly issued; hence generally, new.
- Prifed, i, 21, *vb. pt.t.*, valued, priced.
- Procured, i, 9, *vb. pt.t.*, managed, secured.

GLOSSARY.

Proper, III, 32, Propper, XIII, 17, <i>adj.</i> , handsome. Compare <i>Midsummer Night's Dream</i> , i. 288—	to one of loose character; A.S., <i>cwēn</i> .
"Pyramus is a sweet-faced man; a <i>proper</i> man, as one shall see in a summer's day."	Queasie, XIX, 38, <i>adj.</i> , delicate, dainty.
Cf. also Hebrews xi. 23.	Queller, XV, 16, <i>sb.</i> , destroyer; A.S., <i>cwellan</i> .
Prouant, IV, 12, <i>sb.</i> .—See note.	Querrister, I, 25, <i>sb.</i> , chorister.
Prouoked, XV, 54, <i>p.p.</i> , incited, instigated.	Quite, XVI, 43, <i>vb.</i> , requite, repay.
Pudding-house, XVI, 41, <i>sb.</i> , stomach.	Quitter-bone, XIV, 44, <i>sb.</i> , a rotten, diseased bone in a horse, from which matter runs.
Pullen, XV, 17, <i>sb.</i> , poultry.	Quires, I, 25, <i>sb.</i> , choirs.
Puncke, II, 16, <i>sb.</i> , a prostitute.	Quoile, X, 14, quoyle, III, 25, <i>sb.</i> , disturbance, tumult. The same as <i>Coile</i> . Cf. Fr. <i>cuelle</i> , a tumult.
Punie, IV, 26, <i>sb.</i> , a small creature, student. Freshmen at Oxford were called <i>punies of the first year</i> ; Fr., <i>puisnē</i> .	Quoine, XIV, 4, quoyne, XX, 20, <i>sb.</i> , coin, money.
Purchase, I, 19, <i>vb. and sb.</i> , to purchase, or a purchase, was applied not only to anything acquired in exchange for some valuable consideration, but also to things obtained in any way, whether honestly or di- honestly.	RAILED, XV, 54, <i>p.p.</i> , having a neck-tie or cravat.—See note.
Put by, XXII, 43, <i>p.p.</i> , pushed aside.	Raine, IV, 40, <i>vb. imper.</i> , rein in, curb.
Puts off, XII, 12, <i>vb. pr.t.</i> , takes off his hat, uncovers.	Rakehels, XV, 45, <i>sb. pl.</i> , rakes, revellers.
QUACKSALUER, V, 15, <i>sb.</i> , quack.	Ram'd vp, XXVI, 15, <i>p.p.</i> , tightly fastened.
Qualified, I, 44, <i>p.p.</i> , softened, mitigated, tempered.	Rampalion, IV, 29, <i>sb.</i> , a term of reproach, like our <i>rascalion</i> , a violent fellow.
Queane, II, 19, <i>sb.</i> , properly a woman, but generally applied	Rancke, XXV, 35, <i>adj.</i> , great, noble.
	Randauow, XV, 48, <i>sb.</i> , rendez- vous, meeting place.
	Rarely, XIX, 9, <i>adv.</i> , extraordi- narily.

D

GLOSSARY.

Rayf'd-veluet, XII, 3, <i>adj.</i> , striped velvet. "Cloth of rayes," striped cloth, is mentioned in <i>P. Plowman</i> , vii. 217.	Rowle, XIX, 11, XX, 19, <i>sb.</i> , roll of tobacco (still in use).
Re-edifie, XV, 26, <i>vb.</i> , rebuild; Lat., <i>re-aedificare</i> .	Rowt, VIII, 5, <i>sb.</i> , crew, company. " <i>Route</i> , <i>f.</i> , a rutt, rowt, troope, companie, multitude."—Cotgrave.
Reflecting, I, 51, <i>pr.p.</i> , turning back.	Royfting, II, 4, <i>adj.</i> , riotous, blustering— "They ruffle and <i>reift</i> it out."
Refrained, I, 39, <i>p.p.</i> , disregarded, kept away from.	Harrifon's <i>Description of England</i> , New Shakspere Society, ed. Furnivall, i. 77.
Relie, XXVI, 7, <i>vb.</i> , trust, allow to depend.	Ruffe, II, 64, <i>sb.</i> , a game at cards.
Religious, XXVII, 66, <i>adj.</i> , one vowed to religion, a member of one of the religious orders, a monk.	Ruffe, II, 83, <i>sb.</i> , a ruff, frill.
Resolute, III, 31, <i>vb. imper.</i> , settle, decide, satisfy.	Ruffler, XV, 7, <i>sb.</i> , a robber of wayfaring men and market women.—Awdelay on Vagabonds, p. 3. See also Harman, ed. Furnivall, p. 30.
Retchlefly, IV, 46, <i>adv.</i> , carelessly; A.S., <i>recoleas</i> .	Runnagate, XXVII, 37, <i>sb.</i> , runaway, coward.
Retyl'd, I, 36, <i>p.p.</i> , drawn back; Fr., <i>retirer</i> , from Lat., <i>retrahere</i> .—Cf. <i>Tempest</i> , v. I, 310.	Russet, V, 11, <i>adj.</i> , made of coarse cloth of a dingy brown colour. Hence, "one clothed in russet" was equivalent to a countryman, rustic.
Reuell-rout, XV, 50, riot.	Ruth, I, 28, <i>sb.</i> , grief.
Reuoake, XI, 17, <i>sb.</i> , recall, recover; Lat., <i>revocare</i> .	Ryfell, VI, 33, <i>vb. imper.</i> , rifle, plunder.
Reynaldo, V, 21, <i>sb.</i> , some species of wine.	SACK-POSSET, XXIII, 17, <i>sb.</i> , a drink of wine or treacle boiled with milk. A <i>posset</i> was usually taken before retiring to rest.—See <i>Merry Wives of Windsor</i> , v. 5.
Rifle, XXIII, 19, <i>vb.</i> , to raffle.	
Rifeling, XXIII, 19, <i>sb.</i> , raffle.	
Ritch, XIX, 6, <i>adj.</i> , rich.	
Roaring-boy, XXIII, 10, <i>sb.</i> , a bully.—See Nares.	
Rooke, X, 18, <i>vb. pr.t.</i> , cheat, swindle.	

GLOSSARY.

Sadneffe, III, 29, <i>sb.</i> , seriousnes. “Sad or fobyr wythe owte law-hynge: <i>Agelaſter.</i> ”— <i>Prompt. Parv.</i>	Scalde pates, xv, 36, <i>adj.</i> , scabby heads, scald-heads.
Sallets, xx, 17, <i>sb. pl.</i> , salads. In the present instance it appears to be equivalent to food not animal.	Scand, i, 16, <i>p.p.</i> , scanned, closely examined into.
Salt, xxvii, 17, <i>adj.</i> , witty. “Salt, a pleafant and merrie word that maketh folks to laugh, and sometime pricketh.”—Baret’s <i>Alvearie</i> , 1580. It is a literal translation of the Latin <i>salsus</i> , which was used in exactly the same sense.	Scant, vi, 39, <i>adv.</i> , scarcely. So Bacon, <i>Table of Coulers</i> , 1—“The Epicure that will <i>scant</i> indure the Stoic to be in fight of him.” Cf. also <i>Romeo and Juliet</i> , i. 2.
Salt, iv, 36, <i>sb.</i> , a salt-cellar.	Scarffing, i, 28, <i>pr.p.</i> , concealing, covering.
Saluing, i, 16, <i>adj.</i> , saving.	Scath, III, 42, <i>vb.</i> , injure, damage, hurt; A.S., <i>seatha</i> .
Samen, xxiv, 6, <i>vb. pr.t.</i> , examine, question.	Sconce, x, 15, <i>sb.</i> , overall, covering. The original meaning of sconce was a fort or fortification, a meaning which, taken figuratively, applies here.
Saunsbell, xv, 13, <i>sb.</i> , the Sanctus-bell, saint’s-bell, or small bell of a church, which called to prayer and other offices.—See Halliwell, f.v., <i>saint’s-bell</i> .	Scrappage, xv, 58, <i>sb.</i> —See fnapple.
Saugeard, iv, 19, <i>sb.</i> , a riding-skirt, a large outer petticoat worn by females when riding to protect them from the dirt.—Halliwell.	Scuse, vi, 27, <i>vb.</i> , excuse.
Say, xxvii, 29, <i>vb.</i> , attack, try, essay; but here most probably a misprint for slay.	Seame-rent, vi, 39, <i>adj.</i> , with clothes torn or ragged at the seams.
Scabbe, xxv, 30, <i>sb.</i> , breed a scabbe, caufe a quarrel or diffencion.	Seandise, i, 7, <i>sb.</i> , read scandale, offence.
	Secure, i, 48, <i>adj.</i> , free from care; Lat., <i>securus</i> , from <i>se</i> = <i>sine</i> , without, and <i>cura</i> , care.
	Seedes-men, v, 9, <i>sb. pl.</i> , fowers.
	Seeke, xvi, 16, <i>vb.</i> , may be to seeke, may be wanting. Compare Tusser’s <i>Five Hundred Points of Good Husbandry</i> , ed. Herritage, x. 24—“Their dinners <i>be to seeke</i> .”

GLOSSARY.

- Seeley, xvii, 17, *adj.*, silly, foolish; A.S., *selig*.
- Sence, i, 23, *vb.*, perceive; Lat., *sentio*.
- Sent, xv, 13, *vb. pt.t.*, suppose, perceive.—See the preceding word.
- Sering, iv, 8, *sb.*, a syringe.
- Seruing-mand, xiv, 8, *p.p.*, turned into a serving-man.
- Set, viii, 12, *sb.*, fashion, condition, form.
- Shadowed, iv, 17, *vb. pt.t.*, followed like a shadow. Compare the use of the Latin *umbra* for a constant follower, one who never left you, who haunted you like your shadow.
- Shag, xvii, 32, *adj.*, shaggy, rough, “*Velu, hairie, shag, nappie.*”—Cotgrave.
“I will not write of sweatie, long, *shag* hair.”
- Tom Tell Trothe*, ed. Furnivall, p. 120.
- Sharde, xxii, 37, *vb. pt.t.*, shared, enjoyed.
- Sharke, xvi, 3, *vb.*, swindle, defraud.
- Sheep-coat, xxvi, 40, *sb.*, sheep-fold. “*Schepecote, Caula.*”—*Prompt. Parv.*; A.S., *cot*.
- Shine, i, 20, *sb.*, brightnes, glory.
- Shiuers, xxvi, 122, *vb. pl.*, splinters, pieces.
- Shot, xvi, 42, *sb.*, score, bill.
- Shoue-groate, ii, 64, *sb.*, now called shove-halfpenny. It consists in driving with a stroke of the palm of the hand a coin along a table, so as to stop between certain lines.
- Shriking, i, 6, *adj.*, shrieking.
- Shroe, xiii, 7, shrow, xi, 28, *sb.*, shrew.
- Sieth, xii, 12, *sith*, viii, 34, *sb.*, scythe.
- Sike, iv, 39, *adj.*, such. The northern form of the word.
- Sin-frought, xxvi, 77, *p.p.*, sin-freighted, sin-laden.
- Singular, ii, 11, *adj.*, single, only; Lat., *singularis*.
- Sin-soylifie, xxvi, 86, *p.p.*, polluted with sin.
- Sir-reuerence, xiii, 16, human ordure.—See Halliwell, s.v.
- Sife, iii, 12, *sb.*, kind, description.
- Sith, xxvi, 156, *conj.*, since.
- Sixe and feauen, xiii, 14, the cast of a die, chance. So in Tusser, ch. x., st. 60, we have “*Setteth his soule upon six or on seauen.*”
- Sixt, xvi, 39, *num. adj.*, sixth.
- Skil, viii, 43, Skils, xiii, 35, *vb.*, to matter, be of consequence; it skils not = it matters not.
- Skinker, iii, 18, *sb.*, tapster, drawer. *Aquarius* is called a *skinker* in *Du Bartas*, p. 33.

GLOSSARY.

Skriching, xv, 32, <i>sb.</i> , screeching, hooting.	Sod, ii, 9, <i>p.p.</i> , boiled; A.S., <i>feodian</i> .
Slaues, xxiv, 3, <i>vb. pr.t.</i> , makes himself a flaeue.	Some, xix, 11, <i>sb.</i> , sum, amount.
Slopp, ii, 18, <i>sb.</i> , at different times a jacket or cassock, a shoe, a pair of breeches. Still retained in the vulgar " <i>slop-shop</i> ," a shop for the sale of old clothes and <i>slops</i> , or cheap clothes.	Sound, xxiii, 34, <i>vb.</i> , swoon, faint.
Smoother, xxv, 14, smother, xvii, 22, <i>sb.</i> , thick, stifling smoke, properly of a fmouldering fire. Bacon uses "to pafs in smother" for "to be stifled," in <i>Essay xxvii</i> ; and "to keep in smother" for "to stifle," in <i>Essay xxxi</i> . W. Mapes speaks of "smoke and smother," ed. Wright, p. 339.	Sowce, xx, 13, <i>sb.</i> , the head, feet, and ears of swine boiled and pickled.
Smug the Smith, xiv, 44.— Compare <i>1st Henry IV</i> , iii. 1, 102.	Sowing, xiv, 35, <i>pr.p.</i> , sewing, at needlework.
Snap-haunce, xii, 6, <i>sb.</i> , a spring-lock or clasp.	Spawle, xx, 13, <i>vb. imper.</i> , to spit out with force.
Snappage, snapping, iv, 16, <i>sb.</i> , a share in the profits of sharpening.	Speed, xxv, 5, <i>vb.</i> , succeed.
Snarled, iv, 36, <i>p.p.</i> , snared, entangled. Cf. Spenser, <i>Faery Queene</i> , III., xii. 17— "And from her head ofte rente her <i>snarled</i> heare."	Spent, vi, 23, <i>p.p.</i> , worn out, exhausted.
Snuffe, iii, 13, <i>vb.</i> , sneer, turn up its nose.	Spight, xiii, 35, <i>sb.</i> , a spite, a grudge.
Snye, xiv, 39, <i>vb.</i> , cut.	Spittle, xx, 37, <i>sb.</i> , an hospital, lazar-house. "Spyttyle howse, leproforium."— <i>Prompt. Parv.</i>
	Sprite, i, 24, <i>sb.</i> , spirit.
	Spurned, iv, 21, <i>vb. pt.t.</i> , kicked, stumbled against.
	Square, iv, 8, <i>sb.</i> , agreeing, "breakes no square," makes no difference. Cf. "out of square."— <i>Two Noble Kinf-men</i> , iv. 3, 83.
	Squirils, v, 31, <i>sb. pl.</i> , prostitutes.
	Staid, xxiii, 16, <i>vb. pt.t.</i> , steadied, propped up, supported.
	Stale, xv, 53, <i>sb.</i> , decoy, confederate.
	Standar, xv, 53, <i>sb.</i> , one who stands sentinel for the Padder while he robs.

GLOSSARY.

Starueling, XIV, 23, <i>sb.</i> , a poor, starved creature.	Stint, XXII, 37, <i>vb. imper.</i> , ceafe, stop; A.S., <i>fýntan</i> .
Stancht, XVII, 29, <i>vb. pt.t.</i> , staunched, stopped.	Stinted, I, 14, <i>adj.</i> , to which a limit has been appointed, fixed.
Stare, XXIII, 4, <i>sb.</i> , starling. Still in common use.	Stintleffe, I, 48, <i>adj.</i> , ceafeleſs, unending; I, 53, <i>adv.</i> , unceasingly.
Staruning, IV, 27, <i>pr. p.</i> , perishing with cold. The proper meaning of the A.S. <i>ſtorfan</i> .	S. Martin obſeruants, XV, 25, <i>sb. pl.</i> , makers of rings, who uſed to have their stalls within the Collegiate Church of St. Martin's-le-Grand.
Statute merchant, IV, 14. Defined in the old law dictionaries, "A bond acknowledged before one of the Clerks of the statutes merchant, and mayor of the ſtaple, or chief warden of the City of London, or two merchants of the ſaid city for that purpoſe assigned, or before the chief warden or mayor of other cities or good towns, or other ſufficient men for that purpoſe appointed."	Stock-fiſh, VI, 8, <i>sb.</i> , dried fiſh.
Stauled, XV, 49, <i>p.p.</i> , iuſtalled, admitted.	Stooe, X, 18, <i>vb.</i> , to ſtow.
Stayleffe, I, 20, <i>adj.</i> , vaniſhiſing, paſſing.	Stooleballe, II, 64, <i>sb.</i> , a game at ball, in which, according to Dr. Johnſon, the ball was driven from ſtool to ſtool.—See Strutt's <i>Games</i> , p. 97.
Stayes, II, 59, <i>vb. pr.t.</i> , is stayed, is ſupported, depends.	Stop, II, 59, <i>p.p.</i> , loaded; a hole being drilled into dice, and afterwards ſtopped with quick-ſilver or lead.
Steake, XIV, 39, <i>vb.</i> , ſlick, ſtab.	Stoter, XII, 14, <i>sb.</i> , ſtater, a Greek coin.
Steere, XI, 15, <i>sb.</i> , an ox in its third year.	Stox, XXIII, 3, <i>sb. pl.</i> , the ſtocks.
Stewes, XI, 24, <i>sb. pl.</i> , brothels.	Strangulion, XIV, 44, <i>sb.</i> , a diſease in horses, strangury.
Stew-pottes, VI, 7, <i>sb. pl.</i> , ſtuws.	Strap, IV, 7, <i>sb.</i> , a cant term for wine.
Stillified, XI, 16, <i>adj.</i> , diſtilled.—See note.	Strap, XXIII, 10, <i>sb.</i> (?)—See Green's <i>Ghoſt</i> , p. 7, l. 23.
	Strickeſt, XVI, 5, <i>adj.</i> , ſtrickeſt, severest.
	Strout, X, 8, <i>vb. imper.</i> , ſtrut.
	Stub, XX, 19, <i>sb.</i> , ſtump.

GLOSSARY.

Suddes, xxv, 12, <i>sb.</i> , to be in the suddes = to be fullen, or in a fulky temper.	after still further corrupted into sounds.
Summers, iv, 9, <i>sb. pl.</i> —See Apparitors.	Swound, xxvii, 19, <i>sb.</i> , swoon, faint.—Compare Sound.
Supply, viii, 25, <i>vb. pr.t.</i> , fill the places of.	TABLE, iii, 14, <i>vb.</i> , dine.
Suppose, xv, 23, <i>vb. pr.t.</i> , believe, vnderstand.	Table-booke, iii, 41, <i>sb. pl.</i> , memorandum books, books with leaves of wood, slate, or vellum, used for keeping notes or memoranda.
Surceased, i, 28, <i>vb. pt.t.</i> , ceased. Not etymologically connected with <i>cease</i> , which is from <i>ciffer</i> , but from <i>surſis</i> , and that from <i>furſeoir</i> . <i>Surceafe</i> is a legal term, meaning the arrest or stoppage of a fuit.—See Shakespeare, <i>Macbeth</i> , i. 7.	Tables, ii, 43, <i>sb. pl.</i> , backgammon.
Suspect, x, 26, <i>sb.</i> , cause of suspicion.	Tackling, xv, 15, <i>sb.</i> , tackle; stand to my tackling, stand to my guns, hold my place.
Sutable, ii, 54, <i>adj.</i> , in fuit, corresponding.	Taffaty, xii, 6, <i>sb.</i> , taffeta, a kind of thin silk, but here, Mutton-taffaty, meaning sheepskin.
Suted, i, 51, <i>p.p.</i> , dressed, arrayed.	Talkt, xxv, 21, <i>p.p.</i> , talked to, settled with.
Swabber, v, 17, <i>sb.</i> , one who <i>swabs</i> or cleans the decks of a ship.	Target, xxvii, 5, <i>sb.</i> , shield.
Swained, i, 30, <i>vb. pts.</i> , had power or influence.	Taske, i, 27, <i>vb. imper.</i> , impose as a task upon.
Swarme, i, 9, <i>sb.</i> , crowd.	Tauerne-bush, xvi, 20, <i>sb.</i> , sign. Cotgrave has “ <i>Bouchon</i> , <i>m.</i> , a stopple; also, a wispe of strawe, &c.; also, the bush of a tauerne, or alehouse.”
Swartest, i, 5, <i>adj.</i> , darkeſt; A.S., <i>sweart</i> .	Tearmer, iv, 28, <i>sb.</i> , a perfon who visited London during term, which was the fashionable ſeafon.
Swaruing, i, 21, <i>pr.p.</i> , turning aside, fwerving; A.S., <i>sweorfan</i> .	Tearmes, i, 41, <i>sb. pl.</i> , words, arguments.
Sweet, i, 18, <i>sb.</i> , here, gain, advantage.	Tendring, i, 33, <i>pr.p.</i> , offering, tendering.
Swones, ii, 8, <i>sb.</i> , an oath; corrupted from <i>God's wounds</i> ;	

GLOSSARY.

- Testers, iv, 33, *sb. pl.*, sixpences. | Tosse-pots, xxvi, 95, *sb. pl.*,
See Harrifon, *Description of drunkards. "An aleknight,*
England, ed. Furnivall, i. 362. | *a tippler, a tospot, a quaffer, a
rinsepicker; ebriosus, bibulus,
bibax."*—Baret's *Alvearie*, 1580.
- Theame, iv, 8, *sb.*, theme, subject | Tothor, x, 14, the other.—See
Theare, xiv, 4, *adv.*, there. | Thother.
- Theather, xvii, 39, *adv.*, thither. | Totterd, vi, 13, *p.p.*, torn,
Theeues allie, iv, 36, turned away. | *tattered.* From the old English *to-teared*, *i.e.*, torn to pieces, in rags, the prefix *to* being intensive.—See To beate.
- down Theeues allie, he ran away. | Toyle-some, x, 30, *adj.*, toilsome,
Thilke, iv, 40, *pr.*, these, those. | weary.
- From that *ilke*, that same. | Tranie, xv, 5, *vb.*, trane, a cant word to hang.
- Thirst-staunch, i, 42, *adj.*, thirst-quenching. | Trapt, x, 6, *p.p.*, deckt out; we still speak of horses' *trappings*.
- Thother, xxii, 23, a contraction for The other. | Tray, XII, 12, *sb.*, a mason's hod for mortar.
- Thrall, xxvi, 262, *sb.*, slave. | Trayning Cheates, xv, 5, *sb. pl.*, the gallows.
- Thwack't, iii, 13, *p.p.*, filled to overflowing, surfeited. | Tritifolie, xxvi, 87, *sb.*, clover, trefoil.
- Ticktacke, ii, 64, *sb.*, a kind of backgammon, played with both men and pegs, but more complicated than the modern game. | Trod, i, 56, *sb.*, path, way, walk.
- Tire, xvi, 43, *sb.*, dresis, attire. | Trudging house, xv, 53, *sb.*, a bawdy-house. "The whorehouse, which is called a *trugging place*."—Dekker's *Bellman of London*, 1608.
- To beate, xix, 23, *vb. pt.t.*, all to beate = hit, thrashed. This use of the prefix *to* is very common in early English writers. | Trugge, xv, 14, *sb.*, a prostitute.
- Tosore, xvi, 41, *adv.*, before, heretofore. | Trulles, iv, 17, *sb. pl.*, loose women.
- Too too, XIII, 4, *adv.*, the repetition is emphatic. It was common enough to be regarded as a compound, and the accent is on the first *too*.—See *Merchant of Venice*, ii. 6, 42. | Trunk flop, iv, 32, *sb.*, wide or puffed out breeches.—See Slopp.

GLOSSARY.

Truft, II, 85, <i>p.p.</i> , involved, rolled up in, <i>truffed</i> in.	Vnrespectleſſe, xix, 38, <i>adj.</i> , careleſſ, thoughtleſſ.
Tuition, xxvi, 224, <i>sb.</i> , keeping protection; Lat., <i>tueri</i> , to protect.	Vnstayed, vi, 23, <i>p.p.</i> , unsettled, unſteady.
Turned the cocke, xv, 5, opened his heart, confeffed all.	Vnthoughted, I, 9, <i>p.p.</i> , unintended, unthought of, unexpected.
Turtles, xxiii, 7, <i>sb. pl.</i> , turtle-doves.	Vntrusſe, XII, 12, <i>vb.</i> , untie the tagged laces which fastened the breeches to the doublet, hence to eafe onefelf.
Tut, and Tush, II, 48, ejaculations of contempt.	Vntrust, II, 72, <i>p.p.</i> , with coat or cloak unfastened or open.
Tutch, II, 61, <i>sb.</i> , touch. “To keep touch” is a proverbial expression for “to keep faith, fulfil a promise”—	Vpright man, xv, 7, <i>sb.</i> —See note.
“Touch kept is commended, yet credit to keepe, Is pale and dispatch him, er euer ye sleepe.”	Vpſe freeſe, II, 75, <i>sb.</i> , a heavy kind of beer imported from Friesland; a ſimilair kind from Holland was called <i>Vpſe-dutch</i> . Cf. “A frolic <i>vþſe-freeſe</i> ”—Nash’s <i>Summer’s Layf Will</i> , &c.
Tuffer, <i>Five Hundred Points</i> , ed. Herrtage, 57. 43.	Vrchins, XVII, 40, <i>sb. pl.</i> , fairies.
Twoot, XIV, 11, <i>vb.</i> , thou wilt, thou wiſhest.	Vſe, VIII, 14, <i>sb.</i> , practice.
Tyburne-tiffany, XVI, 4, <i>sb.</i> , a halter.	Vſe, XXII, 39, <i>vb.</i> , was accuſtomed to, was wont to.
Tyrd, VIII, 14, <i>vb. pt.t.</i> , wearied, wore out.	Vtter, XXV, 11, <i>vb.</i> , diſpoſe of, ſell, ſtill uſed in the phrase “to utter counterfeiſt coin.”
Tyrewomen, XV, 25, <i>sb. pl.</i> , tirewomen, milliners, thoſe who arranged ladies’ head-drefſes.	Vtterance, XX, 19, <i>sb.</i> , trade, fale.
VMPIRE, I, 32, <i>vb.</i> , mediate, arbitrate.	Vaine, II, 33, <i>sb.</i> , idle fancy, whim.
Vnfrequent, XXII, 24, <i>adj.</i> , un-frequent, deferted.	Vaulting-howſe, II, 84, <i>sb.</i> , a brothel.
Vnh'ear'd, II, 22, <i>adj.</i> , void of hair, beardleſſ.	Vaut, I, 16, <i>sb.</i> , vault, tomb.
	Vayl'd, XXIV, 12, <i>vb. pt.t.</i> , ſaluted, took off his hat.

GLOSSARY.

- Vayth, xix, 10, in faith. The West
of England dialectic form.
- Venery, xv, 49, *sb.*, dissipation
amongst women.
- Vented, xxv, 5, *p.p.*, fold, ex-
posed for sale.
- Venter, i, 14, *vb. pr.t.*, risk,
venture on.
- Venter-poynt, ii, 64, *sb.*, a game
played by children.
- Verfer, xv, 53, *sb.*, a slang term.
—See *Greene's Ghost*, p. 8.
- Villaind, xiii, 35, *p.p.*, abused
like a villain.
- Virginals, xxv, 8, *sb. pl.*, an
oblong spinnet.—See Tupper's
Will in the Introduction to
the *Five Hundred Points*, &c.,
ed. Herritage, p. xxx.
- Vocables, xiv, 19, *sb. pl.*, strings
of words, sounding terms.
- WAGMOIRES**, iv, 43, *sb. pl.*, quag-
mires, bogs, quickfands; A.S.,
cwacian, to shake, *mīr*, dirt.
- Waighting, i, 51, *pr.p.*, waiting.
- Waighting-mayde, iii, 23, *sb.*,
waiting-maid, attendant.
- Want, xiv, 41, *vb. pr.t.*, are short
of, fail in.
- Wanteth, xxii, 44, *vb. pr.t.*, is
without.
- Wants, xxiii, 19, *vb. pr.t.*, is
wanting, is lacking.
- Wapp, xv, 5, *vb. futuo*. “Will you
wapp for a wyn, or tranie for
a make,” *i.e.*, will you lie for a
penny, or hang for a halfpenny.
- Waisted, xxiv, 16, *p.p.*, waisted,
i.e., having a waist.
- Weaneling, xix, 28, *sb.*, child
just weaned.
- Weaners, xxiii, 26, *sb. pl.*,
read weauers.
- Wearied, iv, 33, *p.p.*, worried.
- Weart, xix, 20, *vb. pt.t.*, were it,
even though it were.
- Weatheres, i, 36, *sb. pl.*, sheep,
rams; A.S., *weder*.
- Weed, i, 51, *sb.*, dres. Still
kept up in the expression,
“widow's-weeds.”
- Weene, xxii, 22, *vb. pr.t.*, believe,
think, are sure.
- Welting, ii, 54, *vb. pr.p.*, fringing,
hemming, bordering.
- Weltring, xxvi, 77, *vb. pr.p.*,
weltering, being rolled, tossed,
tumbled.
- Wens-worth, xi, 7, Wandsworth.
- Wheer's, ii, 18, for, where his.
- Whereas, xxii, 21, *adv.*, where.
- Whift, xvii, 21, *vb. pt.t.*, sent out
puffs of smoke.
- Whip-iacke, xv, 15, *sb.* “A
Whypacke is one that by coulor
of a counterfaite Lifence,
(which they call a Gybe, and
the seales they call Iarckes)
doth vfe to beg lyke a Maryner,
But hys chiefest trade is to rob
Bowthes in a Faire, or to pilfer

GLOSSARY.

ware from staules, which they cal heauing of the Bowth."	Woolward, II, 72, <i>adj.</i> , without any linen next the body. The term occurs in <i>P. Plowman</i> , ed. Skeat, B. Text, <i>Paffas</i> , xviii. 1.
—Awdeley on Vagabonds, p. 4.	
Whiffell, xxiii, 4, <i>vb. pr.t.</i> , whistle.	Woot, xiv, 12, <i>vb. pr.t.</i> —See Twoot.
Whole, VIII, 10, <i>adv.</i> , wholly, entirely.	Worser-fort, VI, 7, <i>sb.</i> , rabble, dregs.
Whooted, xv, 35, <i>vb. pt.t.</i> , hooted, shouted.	Wracke, I, 4, <i>sb.</i> , wreck.
Whord, xv, 53, <i>vb.</i> , hoard.	Wrest, xxvii, 52, <i>sb.</i> , rest for spear or lance.
Wild, VIII, 21, <i>p.p.</i> , willed, deter- mined.	Wright, XIV, 5, <i>vb.</i> , write.
Wilie beguily, IV, 29, the biter bitten.—See note.	Wrong, I, 17, <i>p.p.</i> , wrung.
Wincke, II, 5, <i>vb. imper.</i> , wink, pafs over.	Wyn, xv, 5, <i>sb.</i> , a penny.
Witcraft, IV, 24, <i>sb.</i> , the art of wit, logic, use of one's brains.	YAWLE, XV, 8, <i>vb.</i> , howl, yelp.
Withers greife, XIV, 44, <i>sb.</i> , in- flammation of the <i>withers</i> or space between the shoulder- bones and the bottom of the neck of a horse.	Yearth, I, 44, <i>sb.</i> , the earth.
Witnesse, I, 23, <i>vb.</i> , bear witnes to.	Yellowes, XIV, 44, <i>sb.</i> , a disorder in horses.
Wittoll, XIII, 31, <i>sb.</i> , a contented cuckold—	Ynckehorne, II, 21, <i>sb.</i> , an ink- stand. To ink-horn is to use fine words or studied ex- pressions; thus Cotgrave gives “ <i>Escrcher le Latin</i> : To ink- hornize it, or vse inkhorn tearmes.” See also II, 63.
“This honest man was dubbed amongst them a <i>wittall</i> .”	Youle, XXVI, 264, you will.
<i>Tom Tell Trothe</i> , ed. Furnivall, p. 13, l. 17.	Ytche, X, 12, <i>sb.</i> , itch.
Won, III, 15, W'on, V, 38, <i>adj.</i> , one.	XPIANS, I, 25, <i>sb.</i> , a Christian, from the sacred monogram  = Chr: the initial letters of Christ.
Wonted, I, 5, <i>vb. pt.t.</i> , was wont to; A.S., <i>wunian</i> .	ZOWNES, II, 72, an oath. See Swones.
Woodcocks, XII, 22, <i>sb.</i> , woodcock is proverbial for a foolish bird, hence a simpleton.	

Cancelled

The Famous History of Gvy Earle of *Warwicke*.

By SAMVEL ROWLANDS.



Printed at London by *Elizabeth All-de.* 1607.

TO THE
RIGHT HONOURABLE

*Philip Earl of Mountgomery, Lord
Herbert of Sherland, and of the most
Noble Order of the Garter, Knight.*

R ight worthily Enobled and truly Honourable LORD! vouchsafe of your generous courtesie, (to which all men yield a general applaud) to accept this flight and weak Poem, derived from a strong and mighty subject (to wit) Great *GUY* of *Warwick* (our famous Country man) whose valor hath bin the worlde's wonder and his admirable acts of Chivalry, terrors and daunting fears of all the opposites of himself and this Kingdome: the neglect-

A 2 ing

The Epistle Dedicatory.

ing of whose worthy Memory, hath induced my more willing than able Muse, to revive the deeds of this dust-consumed Champion; upon whose honourable Combat, King *Athelstone* ventur'd the whole Realm of *England*. Disdain not therefore (most worthful and precious spirit) in the true affability of your esteemed Virtues, to vouchsafe the view of these Artless Lines, which in the silence of greater sufficiencies, serve only to keep Valour from Oblivious destruction.

Most humbly devoted

to your Honors virtues,

SAMUEL ROWLANDS.

TO

To the Noble *English* Nation.

R_{enowned} English! whom our Lines invite,
To view the *Act*s of Warwick 's worthy Knight;
Whose deeds of old, writ with an ancient Pen,
Have now out worn the memories of men.
Most strange in this same Poet-plenty-age:
When Epigrams and Satyrs biting, rage:
Where Paper is employed every day,
To carry Verse about the Town for pay,
That Stories should intomb'd with Worthies lie,
And Fame, through Age extinct, obscurely die,
Deign to accept what recreation hours
Have spent upon this Countrey-man of ours:
It seems too far unkind, that in these days,
We toyl so much in other Nations praise,
That we neglect the famouſing of our own,
Which over-matchful unto them were known.
England hath bred ſuch men of Valour try'd,
Could match all Kingdoms in the world beside.
Take here a veiw of knighthoods ancient face,
His bruifed Armour, and his bloody Cafe:
His broken Launce, gapt Faulchion, batter'd Shield,
His valiant Combates with his Foes in Field.
The wounds and ſcarrs insculpt upon his flesh,
His mortal fights renew'd each day afresh,
His reaſons that did animate to Arms,
His freeing tender Ladies from theis harms;
His hacked Target, and his ſplinter'd ſpear
His killing Serpents, Savage Bore, and bear.

A 3

Then

The Epistle.

*Then look on some, in Ages since benighted,
Who never were with martial deeds delighted:
That are no kin to them which went of old
In Iron Armour, these are Knights in Gold:
And you shall see that one doth wear the name,
When th' others actions merits for the same.
The same for merit was renowned GUY,
A Champion that his fame with blood did buy;
And never held his life in Coward fear,
But ventur'd it at point of Sword and Spear:
He was a Prodigal of life and limb,
And bad all welcome, came to fight with him:
Were it a man, like to Gogmagog;
Or Cerberus, that triple headed Dog,
Or he that often did Olympus climb,
And was the only Club man of his time,
Great Hercules if he had breath'd on ground,
When English Guy of Warwick liv'd renown'd,
There would have been a Combat 'twixt them two,
To try what proud Alcibes force could do;
Or Hector, whose applaud the world doth know,
Or fierce Achilles fearful to his Foe.
Had all these liv'd together in an Age,
They had been Combatants, the Earth their Stage.
Kind English, yield unto your Countrey-man
As gentle entertainment as you can,
Though he lye quiet now transform'd to dust,
Sleeping in death as other mortals must:
With your life-giving breath, revive his Fame,
That hath deserv'd an honourable Name.
And having view'd his Actions, wish with me,
That all the Knights we have, were such as he.*

S. R.

THE
FAMOUS HISTORY
OF
Guy Earl of Warwick.

In Nature's green unmellowed years
Cupid tormenteth Guy;
Inthrals his heart to Phælice love,
by object of the eye.

CANTO I.

When dreadful *Mars* in Armor every day
Lov'd stately *Juno* and *Bellonia* best,
Before he knew the Court where *Venus* lay,
For then he took himself to ease and rest;
When all his Thoughts unto the proof were steel'd,
And all his Actions manag'd in the field.
A Knight of his (a worthy *English* man)
That went like him, clad in an Iron Coat,
In *Warwick*, with the worlds applaud began
To be a man of admirable note:
Such was the Valour he ascended by,
That *Pagans* trembled at the name of *Guy*.
This man compos'd of courage, full of sprite,
Of hard adventures, and of great designs.
To fight with Giants took a chief delight,
Or search some Cave that Monster undermines;

B

Meet

The Famous History

Meet with a Boar to make a bloody fray,
Or combat with a Dragon by the way.
Yet ere he entertain'd his Love to Arms,
He grew devoted to the Queen of Love,
Attempting Beauties Fort with fierce Alarms,
The victory of such a prize to prove,
As elder times before could ne're injoy;
A sweeter face than lost old *Priam Troy*.
Fair *Phælice*, equal match to *Cupid's Mother*:
A curious creature, and the Kingdoms pride;
All spacious *Britain* had not such another,
For glorious beauty, and good parts beside:
'Twixt her and *Vulcan's* wife no odds were known,
But *Venus* had a Mole, and she had none.
For most directly she had *Venus* hair,
The same high fore-head, and attractive eye:
Her cheeks of Roses mixt with Lillies fair;
The very lips of perfect Coral-dye:
Ivory teeth, a dainty rising chin,
A soft touch, pleasing, smooth, and silken skin.
With all perfections made a peerless Creature
From head to foot, she had them every one:
Mirrour she was of Comelines and feature,
An *English Phænix*, supreme fair alone:
Whom gazing peoples censures thus would grace,
Beauty lives no where but in *Phælice* face:
In *Phælice* face (this object of *Guy's* sight)
Where looks of love, and glances of disdain,
From thence sometimes his eyes attract delight,
From thence anon his heart depriveth pain.
One while sweet smiles do give encouragement,
Another time stern looks work discontent.
Thus on Love's Seas, tost by the storms of terrour,
'Twixt present calm, and sudden furious blast;
Resolving love, yet finding love in error,
In freedom chain'd, in liberty bound fast;
He sighs that fortune doth so strangely deal,
To give a wound that Beauty will not heal;

That

